

# The Citizen

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# The Citizen

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## Life and Education.

THE especial attention of all University Extension students is called to the article, beginning on page 84, by Professor Saintsbury, and to the announcement of the prizes that will be given for the best replies thereto. University Extension students everywhere are invited to participate in this contest.

THE summer schools which have developed so rapidly in America will necessarily make their influence felt in the quality and spirit of the teaching in our schools and colleges.

Each profession has its pitfalls, and the teacher's peculiar peril is that he may slip into a listless perfunctory repetition year after year. The teachers in our preparatory schools and smaller colleges are in especial danger, for they are burdened with such an accumulation of routine drudgery that they have neither the time nor the energy for that continual study which is necessary to keep the intellect quick. They set out bravely and hopefully, but gradually sink beneath the load, and fall into a lethargy from which little vital good is emitted to their pupils.

It is a common story, and its pathos receives addition from the fact that it is all unnecessary. No other legitimate profession offers such long periods of recreation and regeneration. But the summer vacation is too often spent in unprofitable idleness. Comparatively few teachers are able to go abroad each year; many of them retire to out-of-the-way places, where, divorced from books and stimulating companionship, they but thicken their intellectual rust. In most cases three months are not needed for physical recuperation; one of the months may be most profitably spent in tending the needs of the mind, and the summer schools offer just this opportunity. Here the teacher meets with the wholesome irritant of vigorous thought; he gets new ideas, sees new methods, gets a new impulse and inspiration, pulls himself out of his rut, and when he returns to his school in the autumn he has fresh air in his mind as well as in his lungs, and his pupils instinctively feel the new vitality of his mind.

Most teachers do their duty, for there is no more conscientious class of laborers in the world, but the great things of life are not accomplished by mere passive subjection to duty. The teacher may teach only the truth, and just as much of the truth as time and his capacity will allow, but if he drones the truth there is little profit in it. It is only when he breathes fire into his teaching that he really touches the pupil's mind, and with authority bids it expand.

THE American Society for the Extension of University Teaching has sought in its summer meetings to devise a plan of study which will meet the necessities of teachers as well as of other students. The meeting, which is an organic part of the work of the society, has been conducted for three years with an increasing success in the attainment of results. The lecturers have been drawn from many of our leading American universities and some from England, and this alone is a warrant that the air is full of suggestive hints to teachers in attendance, because the instruction given is not according to the traditions of any one university, but is representative of all.

Energy is concentrated at each of these meetings upon a few subjects in order that there may not be a dissipation of attention over too wide a field. At the last meeting the Department of Greek Life and Thought was the beginning of a cycle of study designed to run through many years, and to cover in outline the progress of civilization. At the fourth Summer Meeting, to be held in Philadelphia from July 6 to 31, this plan will be pursued in the Department of Roman Life and Thought, in which will be studied Roman history, literature, law and philosophy under the instruction of members of the faculties of the University of Pennsylvania, Columbia, Yale, Harvard, Cornell, Wesleyan, Catholic University and other institutions. The other departments are Psychology, Mathematics, Science and Music. The entire scheme of study involves some three hundred lectures and laboratory exercises, each under the direction of an approved master of his subject.

All who desire more specific information may get it by addressing Dr. Edward T. Devine, Director, 111 South Fifteenth Street, Philadelphia.

ALL who are alive to the necessity that the citizens of a republic should be enlightened will find congenial matter in the address which the Marquis of Ripon delivered to the students of the London University Extension Society; it is especially recommended to any persons who are not alive to the necessity.

The speaker said in part: "We know that in these days the constitution of our country

does not ask—does not expect—that those who exercise the right of citizenship should be possessed of the highest description of knowledge and of learning. . . . What I want to ask you to look at is the habit of mind which University Extension can develop, which it is intended to develop, and which it does develop in its students. It teaches them habits of sound thought; it accustoms them to look at more than one side of the questions that are brought before them; it gives them some practice—some habit at all events—of weighing evidence and testing its value. And those, shortly, are just the qualities which lie at the root of any sound judgment upon political questions."

The major part of the address was consumed in pointing out the application of the principle to the specific subject of history and its correct teaching. "Nothing, perhaps, is easier than to establish a superficial resemblance between what is taking place to-day and what has taken place at some past period of the world's history with which we happen individually to be acquainted. But unless you have a larger and more intimate knowledge of all the circumstances of the past than is possible to attain even now, and unless you know more of the intimate working of the system of the present time than is easily within the reach of the ordinary citizen, you may be very likely to draw erroneous conclusions from apparent analogies which may fail because of some difference of circumstances which is unperceived by you, but which would yet vitiate any conclusions which you might draw from the past with a view of applying them to the present. . . . To me it has always seemed that the chief use of historical study to people in general is that it should teach them that which it is essential they should know—out of what in the past the present has grown, as the present contains in it so much of the past."

Many a story of mistaken popular judgment is a concrete example of the fundamental error which the Marquis of Ripon here defines. History is misinterpreted; a false analogy is established between a present condition and totally unrelated historical facts, and the dearest interests of a nation are sacrificed to an "undistributed middle;" the people become

slaves to a phrase and make a fetish of a word; they do not understand that political formulæ expand with the growth and expansion of a nation, and hence contain a deeper meaning than appears on the surface.

The intelligent reading of history has not developed commensurately with the new conception of the writing of history which Professor Munro so ably expounds in his article on Gibbon in the present number of *THE CITIZEN*; the practical application of history to present issues is as blundering as it was before the birth of science; the people have not yet learned that it is only the spirit that can save, that the letter killeth. The teachers of history in our first-rate colleges are correcting this fault, but a huge majority of the people are not in the colleges, have never been there, and will never be there. No agency other than University Extension has yet been devised which can teach them aright. And this is only one phase of the subject. The "political uses of university extension" are as vast as the field of human knowledge, for whatever teaches the people self-knowledge and self-control is working for the salvation of the state and of the race.

—

DR. ALBERT A. BIRD has collected and classified the ordinances governing the public health, safety and comfort of the people of Philadelphia, and he publishes some results of his study in this number of *THE CITIZEN* with the purpose of pursuing the subject in the next issue.

All Philadelphians are concerned with this information. In the first place, it is the manifest duty of every public-spirited citizen—and he who is not public-spirited is a bad citizen—to acquaint himself with the laws of his town, and in the second place, it is his duty to co-operate with the officials in an endeavor to enforce the laws. It is useless to shout for reform unless you are willing to work for it in a conscientious, practical, sane way. Dead-letter laws but blunt the public conscience and demoralize the public will.

If a nuisance is just bearable most people would rather tolerate it than get involved in

the cumbersome procedure of getting it abated. Moreover, the rule of law which precludes an individual from bringing action unless he can prove special injury to himself tends to lessen the individual's sense of responsibility; he "washes his hands" of the affair and leaves it entirely to the administrators of the law. But this is very dangerous casuistry, for it is a conspicuous characteristic of local popular government that only those laws are enforced whose enforcement public sentiment demands, for city functionaries are human, and it is expecting too much to suppose that they will perpetually irritate a number of people by rigidly insisting on the observance of laws to which the public is apparently indifferent. Public opinion to be potent must be active. It is for the individual to assist in moulding a healthy opinion, and each individual can do his part.

In the first place, he should himself refrain from doing anything in violation of the city's ordinances and regulations, and next, he should report violations by others to the proper officials. Practices contrary to the regulations for public health should be reported to the Board of Health; incumbrances of streets and footways should be reported to Frank M. Riter, director of Public Safety; neglect on the part of street-cleaning contractors should be reported to Thomas M. Thompson, director of Public Works. When a violation is seen, the attention of the nearest police officer should be attracted. Some such efforts may be in vain, but persistency will ultimately do its work; when a sufficient number of individuals become active the officials will see that the public is in earnest, a very cogent form of argument which public officials are quick to apprehend.

It is much easier to get laws enacted than it is to get them enforced; and for just this reason the individual who does his duty in the manner indicated is at least as good a citizen as his more impressive brother who addresses mass meetings in advocacy of new laws. It is not uncommon for people desirous to escape reform measures, to solicit approval of public officials; they can render better service by assisting in the enforcement of existing laws and regulations.

### Thoughts on Republics.

By the courtesy of Messrs. Charles Scribner's Sons this article is republished from "Miscellaneous Essays," by George Saintsbury. The following foot-note is appended to the essay: "Written shortly after the expulsion of the Emperor Dom Pedro of Brazil. The experiences of the Brazilian Republic since have not weakened whatever force there may be in these *Thoughts*."

In the last number of THE CITIZEN we announced our purpose to reprint this essay, stating our reasons for doing so as follows:

This essay is a thoughtful criticism of republics containing certain arguments which are undoubtedly well-grounded but which can, we believe, be satisfactorily met by a thoughtful consideration of the matter. We therefore offer three prizes of \$25.00, \$15.00 and \$10.00, respectively, for the three best essays of not more than 2500 words in reply to Professor Saintsbury's arraignment.

The conditions of the contest are as follows: The competitors must have attended University Extension lectures during the season of 1895-96; the essays must be sent to the editor of THE CITIZEN by July 1; each essay must be signed with a fictitious name and accompanied by a sealed envelope containing the writer's real name with the *nom de plume* written on the outside; the envelope must also contain a statement as to what University Extension lectures the writer has attended, the name of the lecturers, the subjects of the lectures, and the name of the secretary of the centre; the papers will be submitted to a competent committee appointed by the Board of Directors of the University Extension Society; this committee will select the six best papers and refer them to a final committee of judges consisting of the Rev. W. Hudson Shaw, and a distinguished American scholar, who will decide upon the best three; the envelopes bearing the fictitious names of the successful competitors will then be opened in the presence of a committee representing some of the leading University Extension centres, within convenient reach of the office of THE CITIZEN, and to persons named in the envelopes the prizes will be awarded in the order named by the judges.

THE CITIZEN reserves the right to publish any essay that is presented.

It is perhaps too much the custom of those of us who earn our bread by surveying mankind from China to Peru, and writing daily or weekly articles on politics, to take things as they come weekly or daily, and indulge in no further reflections on them. Some indeed have said that it is not the custom of the present day to indulge in further reflections upon anything; and there are even those who, going yet more to extremes, add that it is a very fortunate thing, the affairs of the moment, and especially the political affairs, being remarkably ill-suited to bear reflection of any kind, above all the "further" kind. Once it was different, and the political article of the day took the form of *The Character of a Trimmer*, or *The Conduct of the Allies*. Let it be allowed to a political journalist of some years' standing—than whom nobody can be more conscious of the difference between himself and Halifax or Swift—to muse for a while, in the temper of their musing if not with the merit of their expression, on the latest of modern revolutions, the revolution which had

the happy thought of making the centenary of 1789 practical. And let this musing take for its subject, first, some expressed opinions on the birth of the Brazilian Republic, then republics themselves, Brazilian and other.

It was natural, no doubt, that the action of the patriotic Marshal Deodoro da Fonseca and his band of brothers should attract most and earliest comment from sympathizers. Mr. Gladstone told us, as an afterthought, that his own benediction on the infant Republic was bestowed in respect rather of the unobtrusive and unsanguinary manner of its birth than of its republican character. Not all commentators showed even this Epimethean cautiousness. One bird of freedom (I forget its actual perch, but it was somewhere between Maine and Florida) clapped its wings at once over the fact that its own species were now crowing from Cape Horn to the St. Lawrence—the bird forgot Honduras, where the shadow of tyranny still broods, but no matter. Echoes of the crowing in England asked how any one could wonder that a people should prefer managing its own affairs to having its affairs managed for it, even by a sovereign of liberal ideas, benevolent aspirations, culture, scientific acquirements and so forth. And some dispirited monarchists seem to have found little to reply except in groans, after the manner of a Greek chorus, that a republican dog should have been found to bite so good a man as Dom Pedro. Whether the Brazilian monarchy had, at any rate for some half century of its not much longer existence, been much more than a monarchy in name; whether the substitution of Senhor Deodoro da Fonseca for Dom Pedro d'Alcantara was much more than a case of *plus ça change, plus c'est la même chose*: whether a republic established by a handful of soldiers and schemers in one or two great towns of a thinly peopled country covering half a continent could be said to have any meaning as an expression of popular will—these were questions about which none of the eulogists of the Brazilians for daring to be free troubled themselves. But what they troubled themselves about least of all was a set of questions lying much further back—the questions: What is a republic? Is there more freedom under a republic than under any other form of government? Is it physically possible for a republic to conduct public affairs on republican principles, if those principles are summed up or even distantly indicated by the phrase "managing one's own affairs instead of having them managed by somebody else," or, as that eminent politician, Mark Twain, prefers to put it, "every man having a say in the government."



In considering these interesting questions we shall receive much assistance from one of the copious telegrams in composing which the Provisional Government of Brazil appeared to delight. "It is a mistake," says the Provisional Government, "to suppose that it (the Constituent Assembly) will have to decide between the republic and the monarchy. The monarchy is out of the question—the Constituent Assembly will only have to organize the republic." And again: "Every attempt to disturb the peace shall be stamped out with unflinching severity." These authoritative declarations of republican principles, set forth by the youngest and, therefore, perhaps the most infallible, certainly the least fossil, of republics, are very welcome and very instructive to the thinker on that form of polity. He might have thought (if he had been a very inexperienced thinker) that it was the business of a Constituent Assembly to constitute: he now sees that it is only its business to accept something already constituted. And he might have thought (but here he would certainly have shown himself yet more inexperienced) that if there was one thing that a republic could not consistently do it would be to "stamp out with unflinching severity attempts to disturb the peace"—that is to say, translating official into plain language, attempts to change the government. The cardinal principle of the republic is, one is told, the management of one's own affairs. One, being a Brazilian, tries to do this: and, lo! there appears on this side a grave pundit, pointing out that it may only be done in one particular way; and on that side a valiant marshal still more significantly ready to stamp out anybody who wants to do it in any other. There is plenty of *imperium* so long as a sufficient number of Fonsecists are ready to follow their Deodoro; but where, oh where, is the *libertas*?

It would, however, be extremely unphilosophical to visit this inconsistency on the heads of the Generals Marmalade and Lemonade, the *rastaquouères* retour de l'Europe, the lawyers in want of a place, and the journalists with great French pseudonyms, who made the Brazilian revolution. It is theirs by race—they are at least republican in this little weakness. If it is too much to ask lazy memories of recent years to go back a quarter of a century and compare the almost contemporary methods of Wittgenstein and Sherman, to draw the parallel and strike the balance between the fate of the Kingdom of Poland and the fate of the sovereign States of Virginia and Mississippi, let us take more recent and less alarming instances—for example, the incidents of a certain contest between persons of the names of

Tilden and Hayes, not so very long ago, or the eminent exploits of M. Constans in France yet more recently. *Nec Sthenelæa minus quam Cressa*: there is uncommonly little to choose between the methods in any case just cited or referred to. Whether the people has to be made to exercise its peaceful rights in the way that is best for it, or whether its unrighteous attempts to "disturb the peace" have to be "stamped out," they are all in a tale, from never mind what autocrat to Fonseca, Barbosa, Constant and Company. "Ah! but," says our friend of the last years of the nineteenth century, "what a difference! Here you are stamped out by a tyrant; there by the majesty of the people." Now, for my own private part I should have an almost equal objection to be stamped out by anybody. But from the point of view of my friend, I should have an infinitely greater objection to be stamped out by the majesty of the people; and it may not be impertinent—since in most political discussions of the day it seems to be wholly forgotten—to indicate the point of this doubtless most unreasonable view.

Your monarchy (at least your real monarchy, for it may be admitted that the constitutional variety, though it keeps the main structure of theory, has rather endangered the argumentative buttresses) is thoroughly logical. For the purpose of governing, you discover or invent a species different from the governed—not necessarily better (that is the error of Mr. Andrew Carnegie and his likes)—but different and indisputable. You may be as good a gentleman as the king, but you are not the king, and as you can't become the king, you are neither jealous of him nor feel yourself degraded by his existence. *C'est son métier à lui d'être Roi*: it is your business on your part to be loyal. There is no competition: therefore there is no emulation: therefore there is no ill-feeling. The bulls in Egypt who had not the Apis marks might as well have been jealous of the bull that had. And these things being so, the right of the king to cut off heads, to impose laws, to "stamp out," is quite unquestionable. If you want to question it you take your life in your hands, you rebel, and you win or you don't. If you don't it is part of the game that you should be "stamped out," and no reasonable man who plays quarrels with the game. You go to the gallows, the block, the garroting chair, as Mr. Thackeray says somewhere, with "manly resignation though with considerable disgust;" but you do not feel that any one has altered the laws of the game while you were playing. In a less tragic and more conventional state of things there is the same consolation. A law is passed and you do not like it. You have fought

against it to the utmost of your powers; you have voted against it; you have written the most admirable and unanswerable articles against it. But it is passed and you submit. Why? Not because it has passed the Commons, whom you elect in part, whose majority, if against you, has been elected by persons who were your own equals (to say nothing less); not because it has passed the Lords, whose political position you admit as an excellent thing, but to none of whom do you pay any more personal respect than to any other gentleman. Hundreds of bills pass both Houses separately; several every year merely miss the double passing by accident. All are waste paper till they receive the royal assent. It is the royal assent that you obey. They tell you it cannot be refused: but what does that matter? The important point is that, "cannot" or no "cannot," nothing is valid till it is given. You are not bidden to obey by Johnson or Thompson, but by the king; if you disobey, it is the king who hangs you, not Thompson or Johnson. The game is played throughout: and let me repeat, no rational man minds losing when the game is played.

But the republic never plays the game. Its whole force, its whole appeal, rests on the consent of the citizens, just as the force and appeal of the monarchy rests either on the negation of that consent altogether or on the hypothesis that once given it cannot be retracted. And yet, as the Brazilian government so kindly pointed out afresh to us, it cannot get itself constituted, it cannot carry on government for a week or two without casting consent to the winds and leveling rifles at dissenters. It is quite heartrending to think of the sufferings of a logical victim of any anti-republican counter-pronunciamento at Rio. Keen are the pangs of being stamped out in any case, but keener far to feel that you are being stamped out contrary to the laws of the game. The nation, let us say, consists of a hundred persons. Fifty-one vote for a republic, forty-nine wish for a monarchy. Man for man, vote for vote, there is no conceivable difference between the value of the individuals and the value of their desires; yet the purely accidental, irrelevant and irrational fact of fifty people agreeing with A and only forty-eight with B, gives A the power to tyrannize over B just as much as any Pedro, cruel or cultured, would do. B's liberty becomes, for the nonce, a quantity negligible and neglected—it is his *ex hypothesi*, but if he attempts to use it he is stamped out. This is bad enough, but worse remains behind, a still more hideous self-contradiction. Fifty-one persons, as we have said, vote for a republic, the fiftieth and fifty-

first being, let us say, João and Beltrão. A week, a day, an hour afterward João and Beltrão change their highly respectable minds. It may be that the actual revolution has not recognized their merits sufficiently in the distribution of spoils. It may be that a real counter-revolution has effected itself in their opinions. But whatever the cause, the two fall off, attempt to assert their new principles, fail, the power being in the other hands, and are stamped out. Now, reflect on the horror of this, which is a much more exquisite horror than the other. Not only are these two poor men stamped out in defiance of the republican principle that the citizen's political affairs shall be managed by him, not for him, but they are now actually part of the majority—the minority having become such by the transference of their voices. Therefore they ought to be hanging others instead of being hanged themselves; therefore a most ghastly act of high treason to the republic is being committed; therefore (always on strict republican principles) freedom ought to shriek over them as loud as over Kosciusko, and much louder than over Kossuth.

Here the practical man, the practical republican, finding that he cannot (as indeed it is quite impossible) find any technical flaw in this unpleasant chain of reasoning, will doubtless cry, "This logic-chopping is all very fine, but it is purely academic. You know very well that no government can be carried on unless the will of the majority is deferred to; unless that majority is supposed to remain intact for some more or less considerable time; unless the central authority puts down breaches of the peace." Unfortunate practical men! In less than half a dozen lines he has accumulated all the worst fallacies, the most degrading sophistries (according to republican argument), of the politics of despotism. The paramount importance of order, the right of the strongest, the necessity of obeying convention, the superiority of expediency to justice—all the tyrant's pleas, all the sycophant's justifications, here they once more rear their horrid heads and hiss their poisonous venom. Not a word has the practical man said, not a single way or byway of argument has he indicated, which would not justify Jeffreys and bear Bomba harmless through. On the monarchical side his arguments are good enough and consistent enough. It is, indeed, the common-sense basis of the legitimist-monarchical contention that to obviate civil dissension and disorder by making the possession of supreme power dependent, if not upon some essential quality, yet upon some inseparable and incommunicable accident, is the first object of politics, and that



everything must give way to this. The republican who admits this, or anything like it, is lost.

And he is more lost still if we meet him on another part of the field, a very favorite part with him, the question of personal dignity. To listen to democrats of the Carnegie stamp one would imagine that the true subjects of a monarchy were always and necessarily tormented with a sense of inferiority to their "betters." We have already seen how far this is from the truth, though it may be admitted that it gives an interesting light on the point of view of those who say it. *They*, it is clear, have this uneasy sense of being in the presence of "betters." And, indeed, it would be odd if they had not. It is impossible to imagine anything more galling to the sense of personal dignity than existence as one of the minority in a republic. You are by hypothesis as good as the President, of equal political rights with the President, as well entitled to have your say (*vide* Mr. Clemens) on any matter as the President. And yet—as if there never had been any godlike stroke of Brutus, and Rütli, any Lexington, any Jeu de Paume—the President can give places, can sanction legislation, can even, as few haughty monarchs dare to do, veto it. And you can do just nothing at all but shoot him, which exposes you to the most unpleasant consequences. Even if you got out of this by regarding the President as a gilded slave, as your paid man, as a creature handshakable à merci et à miséricorde, there remains the abominable inequality of Jones, conferred upon Jones by equality, and not tempered by any possible considerations of the sort. If Jones happens to be a member of the majority, and you happen to be a member of the minority, you are for years practically the slave of Jones. You may not politically do or say the thing you will, but the thing that Jones wills. You make war with foreign nations at the discretion of Jones; you violently object to a disgraceful peace with them, and Jones quietly makes it; you are an ardent free-trader, and Jones studies with practical success to make you, in your capacity as citizen, a protectionist more wicked than the late Sir Richard Vyvyan himself; you are a non-interventionist, and Jones sends the ironclads, for which you pay, to bombard harmless towns; you like an honest glass of beer, and Jones sends you to prison if you drink it. This is "managing your own affairs;" this is liberty; this is equality; this is having a say in the government. And the only possible consolation—that perhaps after the next election you may take your revenge on Jones, may make peace with his enemies and bom-

bard his friends, may sweep away his tariff and give instead a state bounty to every brewer and every distiller—ought not, if you are a real republican, to give you the slightest comfort. Ejuxria or Utopia ought no more to be governed in opposition to the wishes of a free Ejuxurian or Utopian like Jones than it ought to be governed in opposition to your own. You are as false to your principles in tyrannizing as in being tyrannized over. Perhaps it is a hidden sense of this hopeless contradiction, of this inextricable dilemma, that has made republicans from time to time so fond of the maxim, "Be my brother or I will kill you." Only when all the citizens are your brothers in opinion, or when you have killed all who are not, can you get the republic theoretically to work. And alas! you know very well that if you did get it so to work there would be a split next day. You must do the thing that Jones wishes, and you do not; or the thing that Jones does not wish, and you do. In either case you are false to your principles; in one case you are a slave (and therefore degraded), in the other a tyrant, and therefore (see all the republican copy-books) much more degraded than a slave. It may seem, then, necessary to inquire a little how it is that anybody consents to live under such an odious and illogical form of government; next to inquire further how it is that any one can be found to exchange more intelligent varieties for it. As to which points there were much to be said. The candid man will confess on the one hand that even in these restless days people are by no means inordinately given to examining the first principles of their beliefs; on the other, that monarchies themselves have for many years taken to playing with republican principles so much that a little confusion is inevitable and excusable. But there are some considerations which may be put. In the first place your republic (*teste* its great expositor before cited) offers every man "a say in the government." He doesn't get it: as I have humbly endeavored to prove, it is practically impossible that he should get it: but it is offered him—it is the gold piece in the child's pocket. Then the republic tells him that he is "as good as anybody else." He is not: it proceeds to show him as much in the very first division where he happens to be in the minority; but it tells him that he is, and he believes it. Furthermore, the republic appeals, as no monarchy can possibly appeal, to the gambling instinct in human nature, to the instinct of vanity, and to the instinct of greed. Let me guard promptly against the charge of having duplicated in the matter of gambling and greed. They are not the same instinct

by any means. Under the domination of greed a man makes for certain gain, and is purely actuated by considerations thereof. Show him that he may even probably lose and his zeal is cooled at once. The gambling instinct is quite different. Here the element of attraction is not certainty but uncertainty; the prospect of gain is alluring, no doubt, but it is rather a question whether the risk of loss has not something alluring in it also. The real point is the chance, the uncertainty, the gamble: so much so that men have often been known to venture quite disproportionate stakes in business, in sport, in love, in war, simply for the excitement, for the "flutter."

Now, in all these points the republic has more to offer than the monarchy. Its general bonus, the attraction of "no ticket without a prize" which it offers, is addressed to vanity. It is dear to the uninstructed and unintelligent man to be told that he has no betters, that he is as good as anybody else. The instructed and intelligent man knows that if twenty constitutions brayed these assertions at him through twenty thousand trumpets they would still be false. A would be hand-somer, B taller, C more gifted, and, therefore, it matters very little to him whether D is more "privileged." The *ultima ratio* of relative value after all depends on a man's own estimate of his own worth, and is not affected by any constitution. But to the majority, who are either not conscious of possessing any worth at all, or painfully doubtful as to the accuracy of their own judgment, it is no doubt comforting to be told that they are as good as anybody else. At any rate it would seem to be so. And so the republic hits the majority of its birds on this wing.

Others it hits from the point of view of downright greed. This is not a pleasant consideration, but men are what they are. There can be no question either with any historical student or with any student of actual politics that "Republic" usually spells "corruption." It always has been so; it is so; in the nature of things it must always be so. No doubt monarchies have known plentiful waste and plentiful malversation of public money; but the thing has been limited to comparatively few persons, and has always had more or less specious excuses of services rendered, or of the giving away of property which was the king's property, not the nation's. It was a republic which invented the plain, simple, unblushing doctrine of "the spoils to the victors," and long before a republic had formulated the doctrine, almost all republics had favored the practice. To make the most out of Jones while you have the upper hand of him; to lay up for yourself as much as

possible against the evil day when Jones shall have the upper hand of you—this stands, if not to reason, yet to human nature. The king is always restrained to a certain extent by simple considerations of prudence; it is not worth his while to kill the goose for the sake of the golden eggs. The temporarily dominant party in a republic is under an exactly opposite temptation. Why keep the goose for the possible, nay certain, benefit of the abominable Jones? To which it has to be added that, pretend the contrary who may, it is impossible to feel a genuine sense of duty towards what is only an exaggeration, to the *n*-th power, of oneself. The sole claim which a republic has to the obedience, the respect, the loyalty, of each man is his own consent to it; and his respect for its property must necessarily, however loudly on his moral days he may proclaim the contrary, be conditioned by that fact. He says—not as a personal brag, not as an exaggeration, but as a plain statement of logical and political first principle—*L'Etat c'est moi*. Nor is it at all surprising that he should go on, "the property of the state is my property," and proceed to affect restitution of the said property to its owner.

But most of all does the republic appeal to the gambling element in man. Under the monarchy, the big prize is by hypothesis unattainable; even the middle chances are usually and in practice restricted to a small, or comparatively small, number of persons. And not only the actual distribution of the loaves and fishes, but the whole course of public life generally offers much less of the temptation of the unforeseen than is the case under the republic. In some examples thereof every other man you meet may be said, without much exaggeration, to be an ex-minister: and if that seem not a very delightful state it has to be remembered that every ex-minister hopes to be minister again, and that every one who looks upon an ex-minister says to himself, "What he was yesterday I may be to-morrow." The famous jest of the old, the real, revolution to the unfortunate producer of title-deeds centuries old, "If you have had it so long, citizen, it is time for some other citizen to take his turn," is hardly a burlesque of actual republican sentiment, and not a burlesque at all of the unspoken hope which makes men republicans.

And so the republic scores by its appeal to perhaps the strongest, and certainly the most widely diffused of human weaknesses—vanity, greed, the love of the uncertain and the unforeseen, while it hardly loses by its congenital unreasonableness and self-contradiction. It always flatters, though it often deceives; it sometimes gives solid rewards, it almost invariably

excites, stimulates, interests, allures. The monarchy, on the other hand, satisfies little but the reason, which is not usually the governing part of that animal which is good enough to call itself rational. It hurts the snob's self-love, it leaves nine greedy men out of ten unfed and without hope of food, it is regular, punctual, humdrum, not interesting. If at crises and intervals it provides opportunities for the display of virtues and graces as rare and delightful as the vices of the republic, both ordinary and extraordinary, are disgusting, this only happens now and then. Not every day, nor once in every century, shall the words "I have kept the bird in my bosom" fit Sir Ralph Percy's lips. Whereas the particular felicities of "*respublica*—the public thing," are to be found at any moment quite facile and ready. She is always ready to tickle vanity, to promise satisfaction to greed, to bait the gambling trap with hopes. Therefore, it would appear, she is rather on the winning hand just now, and hopes to be even more so. And if these hopes be realized, the joyful future condition not merely of statesmanship, but of taste, manners, learning, arts, and most other things that make life worth living, may be very easily learned from the past, and found pretty plentifully illustrated in the present.

GEORGE SAINTSBURY.

### A Forgotten Worthy.<sup>1</sup>

The suggestion of our President that we should each try to conjure out of the mists of the past some of those figures by virtue of whom, in every sense, we are here to-day, must be my excuse for venturing to give, as far as I am able, an account of a forefather of mine, who is, I fear,—to borrow a phrase of the historian Froude—"A Forgotten Worthy." He was in truth, as I believe, a worthy meet for remembrance; and that this fact has been called in question by some eminent writers, leads me to bring forward this afternoon—rather than any of the actual or more renowned Pilgrims of the "Mayflower"—Robert Cushman, who, though not a passenger on that well-laden ship, was yet chiefly instrumental in bringing to pass her memorable voyage in the year 1620.

In spite of the sinister light cast upon his actions by such authorities as Charles Francis Adams, Mrs. Austin, the popular novelist, and latest of all, Dr. Brown, of Bedford, England, I am content to relate them.

Robert Cushman was born in Kent, England, about the year 1585, and we first hear of him plying his trade of wool-carder, at Canterbury. Notwithstanding this humble calling, he was evidently a man of learning and intellectual ability; acute, sagacious, and with a great knowledge of human nature; combining, it has been said, in a high degree, the qualifications required for the important and difficult missions afterward assigned to him. He soon became absorbed in the religious ferment of the time consequent upon the Reformation, and allied himself in matters of faith with the *Separatists*, a small body looking to the separation of Church and State, or, as they were afterward called, *Brownists*, from their founder, Robert Browne, whose followers were that little band that first gathered together in Elder Brewster's house at Scrooby, in Yorkshire. The religious persecution raging in those days might well have spared, one would think, this mild little congregation, never to be confounded with the Puritans, who were of severer stuff, and quite as ready to deal blows as to receive them.

They were not suffered to escape, however, and confiscations and imprisonments becoming too much for them, they fled in 1608 to Holland, "where they heard there was freedom of religion for all men," and took up their abode in Leyden.

But alas! even in religiously free Holland, life was not easy for our exiles; and as years went by they began to examine their condition with a view to its betterment, and to think of emigrating to America.

They were still Englishmen in heart and soul, and they foresaw, with uneasiness, the obvious fact that in course of time they would become merged in the Dutch by whom they were surrounded. Moreover, the nature of the hardships and trials that beset them, and to which they constantly refer, though not clearly shown, must have been severe indeed, to judge from a passage in Bradford's journal, where he says; "Yea, some preferred and chose ye prisons in England, rather than this libertie in Holland, with these afflictions."

So, after much heartsearching and consultation among the brethren, it was determined to seek a home in the New World; and at first (must I confess it?) they contemplated land-grabbing in Guiana! Their reasons for abandoning this project read significantly in the latter-day light that is beating upon that region. Besides unfavorable reports of the climate, with its pestilential heats, it was further objected (I again quote Bradford), "that the Spaniards (having much more than they could possess) had not yet planted there, nor anywhere very near the same. Again, if they

<sup>1</sup> This paper was read before the Pennsylvania Society of Colonial Dames of America.

should live and doe well, the jealous Spaniard would never suffer them long, but would displante and overthrow them!"

At last, it seemed that in the Virginia Company, whose grant embraced the territory extending north from the James River, lay the opportunity to preserve alike their nationality and their freedom; and in the year 1617 Robert Cushman and John Carver were dispatched to London to open negotiations with the governor of the company, Sir Edwin Sandys. This mission, as also a subsequent one, was unsuccessful, though Sandys pays a high tribute to the tact and address of the commissioners, and it was not until 1619 that a third mission was undertaken; Robert Cushman, accompanied by William Brewster, again being sent to London, with the result that a patent was obtained under the great seal of the Virginia Company, and an understanding reached by which freedom of worship was tacitly guaranteed.

A curious document, preserved among the colonial state papers, and given in full by Dr. Brown, consists of a series of seven articles, endorsed as "sent unto the Council of England by the Brownists of Leyden," and is signed by John Robinson, as pastor, and William Brewster, as elder. It would, I suspect, be as difficult for a non-conformist of our day to follow their example as for an English churchman not to follow it. To me, I confess, after reading these articles pledging loyalty to Church and King, (though Dr. Brown professes to detect dissent between the lines), it is puzzling to discover at what point conscience intervened, bidding them, for her sake, forswear home and country. But to them, her call was clear; and in all earnestness they made ready to obey.

Then arose the great question of ways and means. On learning of their determination to emigrate, some Amsterdam capitalists offered to advance the brethren funds for their enterprise; but these proposals did not meet with favor, and here the Company of Merchant Adventurers makes its entrance upon the scene.

The impression that has come down to us of this celebrated body, is of a rapacious corporation, existing apparently for the sole purpose of sucking the life blood of the Pilgrim Fathers. It was, in fact, a joint stock company, which Cushman and Brewster, on behalf of the Leyden congregation, succeeded in forming on a basis of mutual interest, and comprised, on the one hand, certain cautious persons, the measure of whose sympathy with the cause of religious liberty was a willingness to entrust its champions with their capital on the promise of a rich return, and on the other the Pilgrims themselves whose accept-

ance of the conditions imposed, alone made possible the fulfillment of all their hopes.

Little is known of the London subscribers to the venture, save that they numbered seventy persons of various estates and interests, and that their ruling spirit appeared to be a certain Thomas Weston. Having concluded a partnership with this associate body on terms pledging it to furnish the necessary outfit for the enterprise, Cushman and Brewster went back to Holland taking with them the proposed articles of agreement, ten in number. After some demur the terms were finally accepted, and the intending emigrants began at once to prepare for departure, disposing of their houses and goods to what advantage they could. They again appointed Cushman, this time with John Carver for a colleague, to return to England to make the final arrangements for the voyage; the former at London, and the latter at Southampton. Carver carried out his part successfully by procuring transport for the Pilgrims from Holland, in the "Speedwell,"—a small vessel they designed to keep in their new settlement for purposes of trade and commerce. But Cushman was not so fortunate. He reached London only to find that the agreement he had supposed binding, and on which his companions in Holland had acted in good faith, was in danger of repudiation by some of the largest contributors to the venture; a withdrawal of five hundred pounds at once being threatened unless two of the clauses were changed. In vain he protested, that relying upon these pledges his brethren had taken steps which they could not retrace, and were even then about to set sail from Holland. The "Adventurers" (secretly prompted, it is supposed, by Thomas Weston who was outwardly plausible), proved inflexible; and Cushman, finding himself confronted by a desperate emergency, dealt with it in a way that incurred the anger of his comrades then, and the resentment of some of their descendants and chroniclers for eight generations. Knowing that his friends in Holland had burned their bridges behind them, and that it was now too late to submit any new agreements to them which might in their turn also be set aside, he took upon himself alone the responsibility and odium of altering the obnoxious articles; "seeing else," to use his own words, "that all was like to be dashed, and the opportunity lost, and that they which had put off their estates, and paid in their moneys, were in hazard to be undone."

The trouble arose over the assignment of the prospective profits among the parties to the venture, and the allowance of time made to the colonists for their own use; the change



demanding the withdrawal of the latter privilege, and, at the end of seven years, an equal division among the Pilgrims of every class, of all their possessions and earnings.

It was undeniably hard, for although in this last shrewd provision lay the future keystone of their experiment, the founders of our great democracy were not yet prepared for "equality of opportunity" on so sweeping a scale; and when the new conditions, leveling all distinctions between master and man, rich and poor, were made known at Leyden, a storm of indignation broke with great violence on Cushman's devoted head. A so-called "Paper of Reasons," which has not been preserved, but to which Bradford refers, addressed to Cushman and calling him to account, was drawn up and signed by Samuel Fuller, William Bradford, Isaac Allerton and Edward Winslow.

To this he sent a spirited reply, telling them (and it is startling to consider what sainted band he is addressing in such an audacious tone!) that "without the alteration of that clause we could neither have means to get thither nor supplies whereby to subsist when we were there. If we will not go, yet they are content to keep their moneys. Notwithstanding these reasons, here cometh many quirimonies and complaints against me, of making conditions fitter for thieves and bond slaves than honest men." He answers their charges categorically and in vigorous language, concluding pithily as follows: "If the company think me to be the Jonah, let them cast me off before we go; only let us have quietness, and no more of these clamours. Meanspace, entreat our friends not to be too busy in answering matters before they know them. If I do such things as I cannot give reasons for, it is like you have sett a fool about your business, and so turn the reproof to yourselves, and let me come again to my coombes." However unpalatable to his comrades Cushman's words may have been, there was no denying their force; and realizing they had gone too far to retreat they yielded to the new demands, and in bitterness of spirit sailed on July 20, 1620, in the "Speedwell," from Delfthaven.

During all the controversy Cushman had not ceased his preparations for their longer voyage across the Atlantic. With Carver he inspected vessels, conferred with captains, collected stores, held the "adventurers" to their shifty pledges, and finally, as he says, "advising together, we resolved to hire a ship, and have tooke liking to one till Monday; about 60 laste, for a greater we cannot get, except it be too great; but a fine ship it is."

This was the famous "Mayflower," that now awaited, at Southampton, the arrival of

the Pilgrims from Holland, having on board, beside her mate, Captain Jones, Robert Cushman and a few recruits from London, who were to accompany them to America.

On the arrival of the "Speedwell" from Delfthaven the discontent broke out afresh, and there was talk of giving up all even then, but better counsels prevailed, and as everything was in readiness on Saturday, August 5, 1620, the two vessels set sail with their burden of 130 passengers. They had only gone a short distance when the "Speedwell" (misnamed craft) sprung a leak. It was decided that both vessels should put back, and they ran into Dartmouth, the nearest English port, where repairs were made. Again they started, and again the "Speedwell" broke down. Her captain now pronounced her unseaworthy, and it was resolved by the whole company to dismiss the lesser ship and take all her passengers who could be accommodated on board the "Mayflower," which should then pursue her way alone. The difficulty of determining who should go and who should stay was very great, and I can imagine it well nigh insurmountable, if those on whom fell the lot to go back had foreseen that they were thereby to be branded as cowards for all time. Surely they had hitherto so borne themselves through dangers and tribulations that the benefit of the doubt might well be theirs. It is not easy to see what their modern critics on dry land at the safe distance of 275 years, would have had them do? Uncertain life in the wilderness they were ready to face; but certain death, as they believed, on the way to it was another thing. It may well have been that the staunch little "Mayflower" was followed out of sight by the longing eyes and aching hearts of many who would gladly have changed places with those myriads of tables, chairs, chests, pots, pans and andirons she "brought over" in such profusion, taxing her hold and our credulity.

They, perforce, left her to start afresh on her triumphant voyage from Plymouth, a month later, and turned back, which Prince tells us "was very grievous and discouraging," and with them went Robert Cushman. There is a letter of his written from Dartmouth to his friend Edward Southworth, breathing despair in every line and foreshadowing his own early death, that reveals only too clearly his state of mind at this seeming end to all his labors and hopes. Bradford, alluding to this letter, says: "Though it discovers some infirmities in him (as who under temptation is free?), yet after this he continued to be a spetiall instrument for their good, and to do the offices of a loving friend and faithful brother unto them, and partaker

of much comforte with them." Thus we see him, worn with dissension and disappointment, and broken in health which he had sacrificed to the cause, nevertheless devoting himself anew—and not unrewarded—to promote its future success.

On the return of the "Mayflower," in the spring of 1621, with her pathetic report of hardship, endurance and death, Cushman spared no effort to communicate with his brethren beyond seas, and it surely cannot be laid to his charge that no better medium then served than that of the hated "Adventurers." Weston and his fellows were, no doubt, hard taskmasters; but feeling as Cushman did, that the life of the colony hung by a thread, and that that thread lay in their hands, he promoted in all sincerity the continuance of relations between them. For us of to-day, rejoicing in the sequel, it is easy to imagine the Pilgrims thriving independently of any aid; but to one who had suffered and striven with them, who knew and trembled for their weakness, now rendered so appalling by the loss of half their number, it must have seemed far otherwise.

It is small wonder, then, that he consented to take charge of a vessel fitted out by the London "Adventurers," with the understanding that the worth of her cargo should be returned in skins, lumber, fish, or whatever else of value the colony afforded; and therefore, in July, 1621, with his only son Thomas, he embarked in the "Fortune" to join his friends in the new world.

The appearance of the little ship in the offing at Plymouth (the Pilgrims had so named their landing place, in memory of the last English soil their feet had trod), was hailed with delight, which was soon tempered, however, when the exactions of her owners became known. The consignment brought by the "Mayflower" the previous spring had greatly disappointed the speculators in England, who assumed that the colonists had not rendered up all their agreement called for. It was, therefore, Cushman's unwelcome task to plead, as a man of honor, for the rigid fulfillment of the engagements for which he was responsible and to which they had submitted. His sermon, so-called, though he was not even a preaching elder, delivered in Plymouth the day before his return to England, laid stress on this point; and only a man of courage could have so pressed it in face of the feeling he knew existed against him and the conviction of his friends that what he urged was to their detriment. Many passages of this address—first printed in England in 1622, and five times subsequently—are eloquent and prophetic and expressive of that single mind which renounced fame and fortune and even

good will, so that the great object all held in common be attained.

That this was appreciated by his Pilgrim brethren, notwithstanding their differences, is proved by the fact that when he left them (as it happened, forever) to return with the "Fortune" to England, it was as their agent and advocate with the Adventurers, a position he held, as Bradford has told us, until his life's end.

His arrival in England, after a most perilous voyage, during which the "Fortune" with her cargo was seized by a French privateer, and her passengers and crew only set at liberty after two weeks in a French prison and the loss of all they possessed, was followed by new complications caused by the withdrawal of Thomas Weston from partnership with the "Adventurers," and his scheme to send out colonists to the new "plantations" in his own interest. These were of a character to seriously menace the harmony and even welfare of the little community at Plymouth, and Cushman warned his friends so effectually against harboring them too warmly that Weston undertook to establish a separate colony; and with the failure of this attempt his baleful influence ceased in the western wilderness. Cushman had, in the meantime, succeeded in winning and holding friends to the Pilgrim's cause among the leading men of the "Adventurers," so that eventually their dealings rested on a more equal footing; and he strove in various ways for the advancement of the little settlement, which he felt was in a peculiar manner, his charge. A pamphlet of his remains, entitled "Reasons and Considerations Touching the Lawfulness of Removing Out of England Into the Parts of America," which he describes alluringly as "full of dales and meadow ground; full of rivers and sweet springs, as England is."

With Winslow, he obtained in 1623 a patent from Lord Sheffield for a colony to be established on Cape Ann, near the present town of Gloucester, in the hope of extending the settlement of the country in the interest of the Pilgrims; but the time was not ripe and the project was abandoned, to be accomplished later by that notable convoy under Winthrop, who in the stately "Arbella," anchored his fleet off the Essex sands in the year 1630.

Meanwhile, ships passed to and fro across the ocean on their errands of commerce, bringing prosperity to the little colony at Plymouth; until at last the time came when the busy life, whose best years had been so ungrudgingly spent in its service, was to lay its burden down. One day early in 1626 Captain Miles Standish arrived from England, bringing intelligence of the two deaths in all



the outside world of most moment to his comrades: those of John Robinson and Robert Cushman; the one their spiritual, as the other was their worldly guide. Standish was the bearer of a letter from Cushman to Governor Bradford in which, after commending his son, whom he had left at Plymouth four years before, to his care, (a charge tenderly and faithfully kept), he says: "I hope the next ships to come to you. In the meantime and ever, the Lord be all your direction, and turn all our crosses and troubles to His great glory and our comforts.—Salute our friends, and supply, I pray you, what is failing in my letters."

To this Bradford adds the following note:

"These were his last letters. And now we lost the help of a wise and faithful friend. He proposed to be with us the next ship, but the Lord did otherwise dispose, and had appointed him a greater journey to a better place. . . . and here I must leave him with the Lord." In his journal he writes: "Our captain brings us notice of the death of our ancient friend Mr. Robert Cushman, who was as our right hand with the 'Adventurers,' and who for divers years had managed all our business with them to our great advantage."

And now that my tale, plain and unvarnished, of this true man, is told, may we not refuse to hold with Charles Francis Adams that he was the tool of Weston throughout; or with other writers, that he was self-seeking and a coward? Do not Bradford's touching words give such slanders the lie, and form a very Plymouth Rock itself, on which to found his claim to gratitude and honor.

Far too much has been made of the differences that tried and proved the heroic souls of the Pilgrims and their Right hand, and the lapse of nearly three centuries of glorious achievement might surely tend to modify our judgment of the course, which, whatever the objections to it in 1620, we of to-day are hardly in a position to condemn.

Let us turn rather to a writer of a broader mind—Davis, author of "Ancient Landmarks of Plymouth,"—who, after speaking of the blame bestowed upon Cushman for meeting as he did the crisis of the colony's fate, sums up as follows: "In the light of to-day, however, the only verdict which can be rendered is that he acted wisely; for, with the articles unchanged, the whole enterprise of the Pilgrims would have fallen through, and the current of events which has resulted in the establishment of a great and free republic on these western shores would have been seriously diverted, if not wholly checked."

You will pardon me, I trust, if I have clung too closely to a single figure of the Pilgrim

story. His companions need no humble "dame" to rescue them from obscurity. Their deeds have long been crowned with light: I ask a ray of it for him.

One of his descendants, writing in 1846, truly says: "We sometimes speak of the caprices of fortune. I have often thought how strange and how unjust are the accidents of fame. How strange, how passing strange, that the man who was the chief instrument in the settlement of New England should have been overlooked by seven generations! This is to be attributed to what I have called the accidents of fame, the injustice of which is, however, the more grievous, inasmuch as the very acts—the staying behind to take care of those who had been left, and his return and continuance in England as the Argus of the colony—which enhanced his title to grateful remembrance, were the cause of his being forgotten by posterity."

But perhaps, after all, the true secret is to be found in the spirit underlying the noble words prefixed to the first edition of his "sermon," printed anonymously, and dedicated to the friends at Plymouth he was never to see again, with which I will close his story:

"I have not set down my name, partly because I seek no name, and principally because I would have nothing esteemed by names; for I see a number of evils to arise through names where the persons are either famous or infamous, and God and man is often injured. I trust you shall be repaid again double and treble in this world; yea, and the memory of this action shall never die! . . . Be not therefore discouraged, for no labor is lost, nor money spent, which is bestowed for God. Your ends were good, your success is good, and your profit is coming even in this life, and the life to come much more. And the Lord, the God of land and sea, stretch out His arm of protection over you and us, and over all our lawful and just enterprises, either this or any other way."

IDA CUSHMAN.

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"It is not, perhaps, so much the assumption of unlawful powers as by the unwise or unwarrantable use of those which are most legal, that governments oppose their true end and object: for there is such a thing as tyranny as well as usurpation. You can hardly state to me a case to which legislature is the most confessedly competent, in which, if the rules of benignity and prudence are not observed, the most mischievous and oppressive things may not be done. So that, after all, it is a moral and virtuous discretion, and not any abstract theory of right which keeps governments faithful to their ends."—Edmund Burke.

### Gibbon as a Historian.

In his autobiography Gibbon wrote, "Yet, upon the whole, the History of the Decline and Fall seems to have struck root, both at home and abroad, and may, perhaps, a hundred years hence still continue to be abused." This has proved true. Sir Grant Duff, the president of the Royal Historical Society, styles it the "grandest historical achievement as yet accomplished on this planet." "The infamous fifteenth chapter" is still abused and controverted to an extent that is the best proof of Gibbon's influence.

In this paper the aim is not to praise Gibbon—this has been done recently by far abler men—but to examine how nearly he approaches what we consider to-day the highest standard of excellence in historical writing. In order to do this, possibly the wisest way is to state first, some of the conditions considered necessary in writing history, and secondly, to what degree Gibbon fulfilled these conditions.

The historian of to-day has a purpose unlike that of the historian in any preceding century. It is no longer considered sufficient to give a mere narrative of events. The events must be interpreted, and in this interpretation the historian must not be a special pleader attempting to prove a thesis, or a teacher attempting to furnish useful lessons for his own day and generation. He has a higher task to fulfill. His duty it is to portray not only how things actually were, but also how they came to be what they were. In other words, he is to show the development and the causal connections of facts.

Having this purpose in view, it is his duty to go directly to the sources for his facts, and to make use of all possible sources. These include not merely chronicles and other histories, but also human remains, customs, legends, proverbs, inscriptions, coins, works of art, utensils, foods, and many other categories of objects. As history is the study of man as a social being, so the sources of the history for any given period include everything, which can be obtained, that was associated with the men of that period. The written records are those most commonly employed, and, when obtainable in sufficient quantity, are the most valuable, as they enable us to understand the character, the actions and the thoughts of the men who wrote them. But frequently utensils, food-products and other sources aid us in forming a more perfect picture than can be gleaned from the scanty written records. It often happens that the remains for a given period are so insufficient that we have to depend upon written records of a later date, which are, in such a case,

sources for the earlier period. These may be extremely valuable, because they embody traditions or extracts from earlier works now lost. In fact, even for periods which have left us comparatively full sources, we can usually add something from later records. It is unnecessary to state that the last is the most difficult class of sources.

Unfortunately, it is not sufficient, as so many believe, merely to draw from the sources, in order to obtain an accurate account. Sources, especially the written ones, must be studied, criticised, controlled. If the author was a contemporary, we must ask what was his ability and opportunity for understanding the events which he has recorded, by what prejudices was he moved, what reasons did he have for mentioning some events and concealing others, et cetera. This is difficult enough in the case of a contemporary, but a far more arduous task with a source of later date. Here, too, enters the question, how far the author is following some more ancient record and how far he is giving the reins to his own beliefs and fancies.

It is in this field of the criticism of the sources that scholarship has advanced most rapidly in the present century. Now, the historian feels himself obliged to determine just how far each source is valuable before making any use of it.

In order to understand and interpret these sources the historian must have a broad training. First of all, he must have a good command of the languages which are used in the sources. Secondly, he must be able to read the modern languages, so that he can profit by the work of other scholars. Next in importance is geography. The historian must be familiar with the field of activity. When examined in the light of geography, many historical events become clear which would otherwise remain obscure. In this connection comes the necessity of travel. Any other knowledge which the historian has may come into play. He ought to have at least a rudimentary acquaintance with the various sciences, in order to understand the life of a people. A distinguished engineer remarked to what an extent the acquirements of the peoples of antiquity in engineering and metal-work had been overestimated, because the historians knew little of the modern achievements in these lines.

When the necessary knowledge has been obtained only the first step has been taken. The sources are incomplete at best, and in order to be able to follow the scene the student must use his historical imagination. He must get so wholly into the spirit of the times that he can make them live again in his own mind. This can be done only after long study and

careful practice. Because, while the imagination is allowed full play, yet the result must be tested constantly by the known facts, and any picture into which every such fact does not fit naturally, must be defective. Until the historian has a clear picture in his own mind, he will be unable to explain the events to others.

In the presentation of the facts great skill is necessary. The historian must always have clearly before him just what he wants to portray. He must observe a due proportion in all the parts. He is frequently obliged to enter into digressions, but even in these the main subject must be kept constantly in view, and the digression be only a means, not an end in itself. As all the facts can not be used, only the significant ones, which will make the account clear, logical and accurate, must be selected. When it is possible he will follow the sources almost literally, because in this way the picture will be fresher and truer. In short, he must work as a great painter does. The background must be studied and composed with as great care as the main objects; nothing, however insignificant, should be allowed in the picture which does not aid the general effect; the most exquisite skill should be used in drawing and coloring each accessory detail; and yet the whole must be absolutely true to life.

In spite of all his skill, he will fail to accomplish his object, unless he has trained himself to a judicial attitude, unless he is impartial. Here we have, possibly, the greatest difficulty. Few men, if any, can be rigidly impartial. Habits and prejudices cannot be easily overcome. Without wide experience and careful thought it is hard to realize that actions, which would be entirely wrong for us now, may once have been highly praiseworthy among other nations. A Frenchman and an Englishman to-day find great difficulty in understanding each other's attitude toward suicide. Such examples might be indefinitely multiplied. But, unless the historian is able to divest himself of both prejudices and sympathies, he will fail to attain the excellence striven after by the best scholars, since the mighty impulse given by Ranke.

We have not exhausted the requirements for a great historian, but we have named the most important. Now, in order to judge Gibbon, let us inquire to what extent he answers these requirements.

First of all, what was his object, merely to record the events, or to interpret them? A very little reading will show that it was the second, and that the interpretation is by a master's hand. But when we come to the higher test Gibbon fails. He has a thesis to

prove. He says: "I have described the triumph of barbarism and religion," and this purpose is evident throughout his work. Yet in judging Gibbon we should be unfair if we expected in him an excellence which is rarely achieved in our own day and which was not thought of in his. It was not Gibbon's fault that he had not attained to the superiority which has been rendered possible by the progress of the present century; yet the fact that he did not, lessens the value of his work for us.

When we examine him on the second point, the use of the sources, the answer is most satisfactory. "The Decline and Fall" is written from the sources. Gibbon's zeal was indefatigable, and he used all the material that was accessible to him. For the student this is the most valuable feature of his work. The chapters on subjects for which we are but little better supplied with sources than Gibbon himself was, are masterpieces. Although we can now use some material, which Gibbon did not have, for the history of the Roman law, yet the forty-first chapter is still admirable. In other chapters many of the statements have to be modified, because of sources rendered accessible since Gibbon's day. But for some portions of his work these are so comparatively few that his account is most satisfactory.

The critical study of the sources has been carried on almost entirely in the present century. Consequently, Gibbon had little guidance in this field, and he himself was not qualified for such work. In his use of the sources he showed little discrimination. He accepted Richard of Cirencester's statements for Roman Britain, he followed William of Tyre's account of Peter the Hermit, and in many other instances he used untrustworthy authorities. This is one of the most serious faults in his history.

In regard to the accessory knowledge which the historian needs, there was much both in Gibbon's favor and to his discredit. He disliked German and never studied it. He knew no Arabic. He was inexact in his use of Greek. But his training had fitted him eminently in many respects for his work. He had a sufficient knowledge of military matters, owing to his ardent study during his long service in the militia. His parliamentary duties gave him the ability to interpret the proceedings of deliberative bodies. His travels familiarized him with the geography of Italy, and to some extent with Switzerland, France and England. He studied other subjects industriously. No man of his day was better fitted to approach such a complex subject.

For historical imagination and literary skill Gibbon is still unrivaled. These are the

qualities which give the great charm to his work and these will always win readers for him. He labored strenuously to perfect his style, and reckoned the second and third volumes his best. He was much aided by his knowledge of French, and the union of the French and English qualities in his writing give to it its clearness and strength. In these days, when the consideration of style is so little regarded in writing history, it is a constant pleasure to turn to Gibbon and read his luminous pages.

He attempted to be impartial, but failed. His history was felt to be an attack upon Christianity and was resented. His own life, his early conversion to Roman Catholicism, and the influence which the French philosophy exerted upon him later, explain his attitude. At the present day, although only the most extreme would think of vituperating Gibbon, and many would subscribe to the general truth of his account, yet no scholar would accept all the statements in his chapters on Christianity. But his attitude toward this subject, although it aroused opposition and made him untrue to the highest standard of historical writing, won him readers and still forms one of the attractions that his work has for many.

Admitting that his work far surpassed anything else produced in his own day, and that his supremacy was recognized even by the rival historians, we have a difficult task in fixing his rank at the present day. We can not praise or censure him without constant reservations. He had rare qualifications, a high conception of his task, great industry and an unequalled style. He based his work wholly upon the sources, except in the parts relating to Mohammedanism, where he was hindered by his ignorance of Arabic. But he failed to make a critical use of these sources, and he failed to be impartial. If he was alive at the present day, he would be the first to condemn his own errors. It is easy to show other faults, such as his ignorance of Byzantine history, his faulty chronological divisions, his indecency, which he attempted to condone by stating that the English text was chaste, whatever the notes might be. Yet after all that can be said, his work remains a literary monument, the delight and the despair of his successors. No man ever traversed such an extent of territory and time with such a firm step, with such a just sense of proportion, and with such constant attention to the general theme, even when compelled to deviate widely in digressions.

"The Decline and Fall" has been translated into almost all the modern languages, and in England and this country edition after edition has been exhausted. It is an interesting

study for the historian to compare the different editions and to see how the opinions of the editors have changed. But until Bury's edition,\* there has been none which satisfies both the requirements of modern scholarship and the needs of the general reader. Long notes to counteract Gibbon's attitude toward Christianity are no longer necessary. The great need is an accurate statement of the mistakes and omissions in the work. Professor Bury, in the first volume, has shown excellent judgment. After printing Gibbon's own prefaces, he furnishes an introduction of thirty-eight pages, discussing, first, Gibbon's style, attitude, accuracy and limitations, and, secondly, the progress which has been made in the study of this subject since Gibbon's time. Bury's own work has qualified him admirably for this task, and the publishers could not have made a happier choice. He confines his notes to correcting errors and furnishing additional bibliographical details. This is especially necessary, as we seldom use now the same editions that Gibbon did. It would have delighted him to have access to the critical editions which we now enjoy. In the appendix of twenty-two pages, Professor Bury discusses authorities—carrying out here what Gibbon himself had thought of doing,—gives additional references for the subjects on which Gibbon was most at fault, and attempts to bring the discussion on all the doubtful points up to date. He has succeeded remarkably well. His notes are confined to the briefest possible space, yet wherever we have been able to test him, his notes supply just the necessary information. The highest compliment to this edition, and one that it richly deserves, is that it is worthy of "The Decline and Fall."

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"To be vain is rather a mark of humility than pride. Vain men delight in telling what honors have been done them, what great company they have kept, and the like, by which they plainly confess that these honors were more than their due, and such as their friends would not believe if they had not been told: whereas a man truly proud thinks the greatest honors below his merit, and consequently scorns to boast. I therefore deliver it as a maxim, that whoever desires the character of a proud man, ought to conceal his vanity."—*Jonathan Swift*.

\* "The History of the Decline and Fall of the Roman Empire." By Edward Gibbon. Edited in seven volumes, with introduction, notes, appendices and index, by J. B. Bury, M. A. New York: Macmillan & Co. Vol. I. New York, 1896.



### The University of Pennsylvania.

As I understand it, I have been asked to answer a twofold question: first, what is the University of Pennsylvania; and second, what is its aim and end; or, if you please, why it is? Interesting questions both, to which an answer should be forthcoming; since it has always been the rational habit of man to ask of everything just these questions, and to form his estimate of the thing in question by the satisfactory or unsatisfactory nature of the answers given.

In reply to the first, from an historical point of view, the University of Pennsylvania is an institution of learning, founded through the co-operation of a number of public-spirited men, chief among whom were Benjamin Franklin and the Rev. William Smith, D. D. (the first provost of the University, or college, as it was then styled). It was from the first, in the minds of its founders, and in fact, an institution of the city of Philadelphia and of the state of Pennsylvania: in no merely local sense, as being situated in both, but as supplying a public need, felt at the time, and likely to be felt with increasing urgency in the future. They thought not only of the advantage to individuals, who would find in the new college possibilities of personal education they might otherwise miss, though they did think of that, too, and planned for it; nor only of the indirect advantage to the public from the existence of a body of cultivated men, though they were not blind to that either; but they had in mind very particularly the training of a select corps of men who should go forth after graduation to find their work in spreading further the light they had received from the schoolmaster's desk in all parts of the commonwealth. It was to be a centre from which were to radiate influences reaching to the humblest, and round which was to spring up a network of schools. So much for the initial facts and the initial purpose; for this part of the answer to the first question has carried with it a partial answer to the second as well.

To-day the University of Pennsylvania is a vast body fitly framed together of manifold members. These are: (1) The College, including the courses in Arts and Sciences; the Towne Scientific School, with the four years' technical courses; the Wharton School, the course in Biology; the courses for Teachers; (2) the Department of Philosophy (graduate school); (3) the Professional Schools, including (a) the Medical School, with the auxiliary department of medicine; (b) the Dental School, (c) the School of Veterinary Medicine, (d) the Law School, with the post-graduate course in law; (4) the Laboratory of Hygiene; (5) the Wistar

Institute of Anatomy; (6) the William Pepper Laboratory of Clinical Medicine; (7) the University Hospital; (8) the Museums of Archaeology and Paleontology; (9) the University Library. Truly a marvelous growth, when one remembers the small seed that was planted only about a century and a half ago. But to gain an adequate idea of the expansive force of the University it is necessary to recall the fact that, as recently as the sixties of our own century, there was nothing of all this but the Medical School and a College Department, that was in point of development but a fraction of the college of to-day. In view of this it will not seem hazardous to aver that in the rapid advance of education since 1860 the University has not been slow to respond to all impulses, and has manifested a vital force that has been equal to all demands that have been made upon it, or to prophesy that the future will make no call which the College will be unable satisfactorily to meet.

But these external and superficial facts, as they may be called, that address themselves to the eye on an inspection of the grounds and the buildings of our University, are not the most important or the most significant. If one takes the time and trouble to go beneath the surface he will find that in all the departments of instruction, young and old alike, there is a constant and progressive effort to increase the value and efficiency of the courses; that all the energy has not been expended upon the erection of additional buildings or the initiation of courses hitherto unrecognized, but that there has been an abundant surplus left to be directed to the perfection of that which already existed. In the professional schools this has shown itself in a marked manner of late years. The medical course, for instance, was first expanded from the old two years' course to one requiring full three years for its completion, and of late it has become a four years' course. Simultaneously with this lengthening it was transformed into a course regularly graded from year to year. That this has tended to promote the standard of professional equipment of the graduates is self-evident. But matters have not stopped here. A movement is already on foot providing for the establishment of entrance examinations to the medical courses; these examinations, beginning with comparatively slight requirements for the admissions in 1896, will be raised in content and standard from year to year until they reach at least the level of the entrance requirements of the best colleges. This will secure in the graduates a measurable degree of personal culture in addition to professional equipment; a thing not unimportant to the general public. For the advancement

of the science of medicine, as distinguished from the training of practitioners, the Laboratory of Hygiene, the Wistar Institute and the William Pepper Laboratory of Clinical Medicine afford unparalleled opportunities for properly qualified persons, under suitable direction, to investigate the manifold and often intricate problems connected with the maintenance of health, public and individual, the causes, effects and remedies of disease, and the biological principles which affect human life and development. Similar statements might be made, were there space, as to the present and future tendencies visible in the other professional schools.

But it is the College with its immediate accessories that is vitally the heart of a university. The public so esteems it; for it is by the grade of excellence thus displayed that our various universities are classified in the popular estimation; and the public is not likely to go wrong in such matters, either in the standard it applies, or the verdict it gives. It is the broadly educational, not the professionally specialized side of the university; its graduates go forth into the community, engaging in all the multifarious spheres of human activity, and not into the close ranks of a single profession; it is the leaven that leaveneth the whole lump.

In 1865, only thirty years ago, the college was nothing more than the old traditional Latin or Greek course, with a hodge-podge, as it has been called, of "Natural Philosophy" crammed into a corner of the two upper years. Since then the modern languages have had a most "abundant entrance" ministered unto them. The course in Mathematics has participated in the general development: the Sciences of Physics and Chemistry have come to stand each upon its own independent footing, receiving, in consequence, an enlarged recognition; the Chemical Department has so expanded that not many years ago a separate building had to be provided for it, and Physics may need a like provision before long. The whole range of the Biological Sciences, Botany and Zoölogy with their ministering sciences, have been added, occupying, like Chemistry, a separate building (where they are already pushing against the wall and clamoring for enlargement of quarters), and a Botanic garden, which promises in the near future to be a thing of beauty as well as scientifically useful. English Literature, Philosophy, History and Political Economy, once crowded into side corners as mere adjuncts to more important subjects, have similarly enlarged their borders and taken positions of co-ordinate dignity and importance with all the other college subjects.

This large development necessitated provision for selection of studies. This provision has been made upon a plan which was partly the result of involuntary experience, and partly of voluntary study and reflection. The election is chiefly in upper years, but at the very start an election is made between four courses, differing only in the two languages offered at the entrance examinations; at the beginning of the Junior year, one of thirteen groups is chosen; each group contains two related and mutually supporting subjects, which form the backbone of the student's work thence until graduation. Thus the two lower years give a fairly broad foundation, including two of the four languages, Greek, Latin, French and German, with a good dose of English Literature and a moderate amount of Mathematics and history; while the two upper demand concentration of effort in a determinate line, with English Literature, Logic and Ethics to keep the educational balance. These are the courses in Arts and Sciences as they are named.

Two lines of work, however, by the attention they have been receiving of late years, have seemed to call for a more extended course than can be provided in any scheme that is chiefly educational. Biology, in its various branches, forms an almost exclusive course of four years, with only such additions of Language, Mathematics and English as are absolutely necessary to make its graduate a decently trained man. Similar enlarged scope has been given to Economics, Politics and Social Science, with their applications in Journalism, in the new four years' course in the Wharton School. These two courses are peculiar and stand by themselves; they are not technical, in the received sense of that word, as they deal with Science rather than with the applications of Science primarily; but they are so restricted in sphere, and call for such early specialization and that, too, of so rigid a kind, that they seem fairly to be distinguished from the liberal courses in Arts and Science, which do not, it must be remembered, neglect these subjects. They are educational, as all study is, but within a narrower range of specialization begun at a tender age.

Quite distinct in character from these, but in our plan of organization still kept under the administration of the College, are the Technical Courses. There is the five years' course, sometimes called the Towne Scientific School, in which, upon a basis of two years' work in English, Modern Languages, Mathematics and History, there follow three upper years chiefly devoted to Mathematical, Chemical and Physical Science with their technical



applications in Engineering; these differentiate the three upper years into the Chemical, Civil Engineering and Mechanical Engineering courses. Beside these again stand the four year technical courses in Engineering, Chemistry and Architecture, in which the specialization begins lower down yet; to a certain extent at the beginning of the Freshman year; English Literature and one modern language are, however, given in these in both Freshman and Sophomore years; in the Classical course these subjects carry over also into the Junior year.

All this tells a story, and yet it is not the complete story. It does not and cannot speak of the energy and enthusiasm with which the work in every line is done. The Chemical laboratory is proof of our equipment for such work, the Mechanical Engineering building likewise; the greatly lengthened list of instructors shows the possibilities of efficiency due to division of labor; the growing list of students shows (apparently) the public's conviction that the grade of work done is good, and progressively good. But none of these is after all quite a sure test. We can only assert and hope to be believed, or better yet to have our assertion tested by inspection, that the methods of instruction have kept pace with the equipment; that the instructors are unsparing in devotion to their work, and in spite of an amount of drudgery in many cases that would astonish the uninitiated, maintain their freshness of enthusiasm unimpaired. The successive classes of graduates are testimony, each for itself, of what has been done, but of the world of inquiring thought, of sturdy effort, of obstinate perseverance in surmounting difficulties, that has resulted in the product of a given four years, known as a graduating class, who shall adequately tell?

Two years ago there were instituted what are known as the courses for teachers. It was hoped that a series of courses in Pedagogy, English Literature, History, Mathematics, French and German might prove attractive and helpful to the teachers in our public schools. To meet the needs of these persons the courses were to be given on Saturday. It will be seen that this limitation as to time available necessarily restricted the amount of instruction that would be offered. The instructors entered into the scheme with self-sacrificing enthusiasm, and the school teachers have responded to their efforts in a most encouraging manner. This year, so great and varied was the demand, that courses in Biology and Experimental Psychology, and in Latin, had to be provided, while the numbers in attendance proved such as to tax seriously, in some cases, the capacities of the Univer-

sity's rooms. The purpose of these courses (and testimony received seems to show that it is fairly well realized) was to help the teachers in their work, partly by giving instruction in Pedagogy and in their own subjects of instruction, partly by opening up to them the freer and more independent methods of work that characterize proper college instruction. This, it will be seen, is a return to one of the ideals of those who founded and planned the College of Pennsylvania.

Over the courses in Arts and Sciences, as a crowning story to that edifice, stands the Department of Philosophy, as it is called; here post-graduate work is done; by regular students with a view to a degree, Master's or Doctor's, as the case may be; by special students without any such view. Any person who shows himself properly prepared to do the work of a post-graduate grade in any subject may do so; those who hold a degree of A. B. or B. S., or can show evidence of knowledge and culture equivalent, may, under certain restrictions as to choice of subjects, study as candidates for a degree, but only in branches in which they are fully prepared for the work. The characteristic mark of this work is that it is highly specialized and exclusively scientific. Those who enter it are expected to be persons who have special gifts for work in the lines they have chosen, and who intend in after life to devote themselves to their subjects either as investigators or as teachers. The methods employed are two, the lecture and the seminary method. In the latter the endeavor is to give the student practice in independent research, that he may learn for himself where to look for his material, and how to handle it, when found, in accordance with the demands of the subject. For the doctor's degree an extended piece of research work in the shape of a thesis is demanded, which shall give evidence of the candidate's possession of the methodological principles of his science, and of ability to apply them intelligently in a given case. The spirit sought to be cultivated is that of free and rational enquiry, which recognizes no authority but that of the facts, and no judgment upon these but that of reason properly trained and enlightened.

Such is the University of Pennsylvania in some, at least, of its principal features, though there are others, the Library, for example, and the newly founded Observatory, of which much might be said did space and time permit. Now what is it all for? The answer is largely implied in the foregoing, but it may be worth while briefly to give it more explicitly. In its professional and technical schools it aims to send forth to the work of the world graduates fully equipped in the fundamental requisites of their callings; but, not satisfied with this, it strives likewise, by judicious provision and

training, to promote the efficiency of their professions and push further forward in each the boundaries of acquired knowledge. In the college it endeavors to furnish a scheme of education that is in accord with the complicated conditions of the life of to-day, availing itself of all that is new for this purpose, while sacrificing nothing that is of old and proved excellence. In the Teachers' courses it is making a special effort for the advancement of the cause of popular education by the opportunity it thus opens to the teachers to come in contact with the work, products and world of scholarship. In its graduate department it is training teachers of independent scientific attainment, who shall through the schools pass on to the larger public not dry knowledge, but science vitally conceived and vitally rendered; and investigators whose labors of research shall enlighten the still obscure corners of the scientific field, and, it may be, enlarge its horizon.

W. A. LAMBERTON.

UNIVERSITY OF PENNSYLVANIA.

### The Citizen and the City.

#### RIGHTS AND DUTIES.

Half a century ago Mazzini proclaimed that there exist no rights but those which result from the fulfillment of duty. But his words, like those of most great seers, fell upon the ears of a generation not prepared to heed them. As civilization advances and social life becomes more complex how fully we as individuals shall enjoy our rights depends more and more upon how fully the rest of the community perform their corresponding duties. Not a few persons exceedingly clamorous for their rights do not apparently recognize any corresponding obligation to duty, others are merely thoughtless in regard to the performance of their duties. But there is still another class made up of those who would willingly do their civic duty, even at some cost and considerable inconvenience to themselves if they knew what the laws and ordinances are, and the procedure necessary to secure their enforcement. It is a problem of civic education to transfer the first two classes to the third.

It is exceedingly difficult even for one "learned in the law" to state with any degree of certainty what the law is in a particular case until the point in question has been judicially determined. *A fortiori* is it so for a layman. There is no more common mistake than for a layman to think, after reading a statute on some question, that he knows exactly how the court will interpret it in its application to a particular case that may arise under it. The subtleties of judicial distinction

are to him incomprehensible, although the trained jurist may pick his way through the maze of nice distinctions with relatively few missteps. Accordingly I shall attempt to state only what has been decided by the courts in cases which have arisen and the ordinances, statutes and regulations as they read.

#### THE STREETS.

This and the following article will deal mainly with the rights and duties of the citizen in connection with the use of the streets.

The era of improved pavements in Philadelphia did not really assume importance until 1889, when the city appropriated a considerable sum for the purpose of replacing the cobblestone pavements in streets occupied by the street railway companies with Belgian blocks and asphaltum. A good beginning, however, was made in 1887, the first year under the new charter. Before that time Philadelphia enjoyed the unenviable reputation of being the worst paved and the dirtiest city in Christendom. Since that time a great transformation has taken place, and probably more miles of improved pavement have been laid in Philadelphia within the last five years than in any other city in the world during the same period. A decided improvement has also been made in regard to street cleaning, and it may be safely asserted that the streets are kept cleaner to-day than they have ever been before. They are yet by no means ideally clean, although they will probably compare favorably with those of any other American city with the possible exception of New York. The outcry made against dirty streets is not due to the fact that they are dirtier than formerly, but because our standard of what ought to be has been considerably raised, and the progress has not fully kept pace with it.

The street-cleaning specifications are somewhat modified from year to year, although the changes are usually not very numerous. Comparatively few persons know the provisions of these specifications, and a still smaller number know how many times a week the street in which they are living is required to be cleaned. The result is that they usually do not know whether or not a contractor is fulfilling his obligations. If the city authorities desire the co-operation of the public in the matter of securing cleaner streets it is only reasonable that they should furnish the house-holders with accurate information in regard to their obligations and those of the contractors.

#### ASHES AND PAPERS.

The specifications for 1896, among other things, provide that the ashes shall be removed at least once each week. The receptacles

containing the ashes shall not weigh more than one hundred pounds including the contents, and not exceed three in number from each house, and should be placed on the sidewalk. The contractor is required to remove the entire contents and replace the receptacle on the sidewalk without injury. The contents must not be spilled on the footways or in the gutters, and if any ashes or other household waste should be spilled the collector is required to gather it up and remove it. The wagons must be tightly built, provided with tight-fitting covers, and so loaded that their contents cannot be scattered or blown away. The wagons must not be overloaded. While loading, one-half of the top of the wagon must be kept covered, and when loaded the entire top must be covered and the cover fastened down.

Kitchen garbage, offal, or dead animals must not be mixed with the ashes, and waste papers should not be put with kitchen garbage but with the ashes, or, better still, burned.

Prior to 1896 the ashes were required to be removed between the hours 6 a. m. and 12 m., but for 1896 the time was extended until 5 p. m., a distinct step backward<sup>1</sup>. There seems to be no good reason why the ashes should not be removed at night and the householder required to remove the empty receptacles before a certain hour in the morning. The barrels, too, ought to be covered. At present it is no uncommon sight to see barrels heaped to overflowing with ashes, paper, straw and other litter, the sport of every gust of wind, and placed upon the walk more than twenty-four hours before the time for removing them. Until the householders learn to co-operate with the city officials in keeping the streets clean by burning the waste papers, they should be required to cover the receptacles, and place the papers in a sack or roll them up in another paper. It is hardly reasonable to expect the collector to spend very much time chasing pieces of flying paper up and down the streets every time he empties a barrel of ashes. As the contractor is required to furnish information to each householder of the day and approximate hour when he will call for ashes, it would seem only a reasonable regulation to require the householder not to set ash-receptacles out earlier than a specified number of hours prior to the time of collection.

#### GARBAGE.

The specifications for collecting the garbage require that it shall be deposited in covered water-tight vessels, that can be easily and quickly handled by one man and placed at

points readily accessible to garbage collectors. The observance of this regulation, however, is the exception rather than the rule. It is no uncommon sight to see boxes, pails, kegs, etc., without covers, standing for hours upon the curb in certain parts of the city, to be overturned by dogs and the refuse left to decay in the streets. While in motion the garbage carts must be entirely covered, and while loading they must be covered not less than one-half. The kitchen garbage must be collected six times a week between the hours of 6 a. m. and 5 p. m. It is unlawful for any one other than a city contractor to collect kitchen garbage or offal without first obtaining a permit from the Board of Health. The contractor is required to furnish each householder with a card giving his name and address, and the hours within which the garbage collector will visit a particular locality<sup>2</sup>. Decaying vegetables and fruit from dealers are not considered as garbage to be collected by contractors, but when delivered at a contractor's plant they must be received and disposed of as other garbage without additional cost<sup>3</sup>. Dead animals lying on the public highways or elsewhere must be removed to the disposal-plant within three hours after their discovery, and they must be properly covered during removal<sup>4</sup>.

#### INLETS AND REMOVAL OF DIRT.

Probably the specifications in regard to street cleaning most frequently violated, except the general one that all streets are to be kept clean, is in regard to cleaning and flushing the inlets and the removal of the heaps of street-sweepings within a specified time. Inlets must be cleaned once each week and flushed when necessary, and the mud and rubbish removed from an inlet must *not* be piled up on the street, but loaded directly "into metal carts tightly built in such a manner that the contents can be removed without spilling or leaking."<sup>5</sup> Inlets are usually placed at street intersections, where people are most likely to congregate to wait for a street-car or to chat with acquaintances. When decaying vegetable matter, like fruit peelings, street sweepings and other refuse is allowed to remain for weeks in an inlet without removal, as it frequently is in Philadelphia, the inlet becomes a prolific generator of disease germs, and is admirably situated to disseminate them among a large number of persons.

Accumulations of street-sweepings must be removed within one hour after the heaps are

<sup>1</sup>Spec. 7.

<sup>2</sup>Spec. B.

<sup>3</sup>Spec. 10.

<sup>4</sup>Spec. 17 and 12.

<sup>5</sup>Specification 22.

made, and the place where they were collected must be swept clean.

#### PENALTIES AND ENFORCEMENT.

For the first time during 1896 the director of Public Works has reserved the right of imposing specific fines, fixed in advance for specific violations of the street-cleaning specifications. The amounts and subjects are as follows: (1) Streets not sprinkled or not cleaned as required, per square, \$1. (2) Inlets not cleaned as required, \$5 each. (3) Ashes neglected, per house, \$5. (4) Ash-carts not covered or overloaded, \$5 per cart. (5) Garbage neglected, per house, \$5. (6) Garbage carts not covered or overloaded, \$5 per cart. (7) Crossings neglected, per intersection, \$1. (8) Garbage not disposed of as required, \$10 per load. (9) Sweeping dirt into inlets, \$25.

It is safe to say that in many parts of the city the contractors fulfill their obligations as well as the citizens do theirs. Moreover, there is a direct relation between the two. A little observation will disclose the fact that in those parts of the city where the householders are most careful in complying with their obligations the contractors are also most careful in fulfilling theirs. Of course, a contractor may not justify a violation or neglect on his part by the plea that the householders are indifferent to or neglectful of their duties. But complaints about the contractors come with bad grace from those who habitually violate the ordinances and specifications, which, if obeyed, would go a long way toward securing clean streets and improved conditions. If each citizen would be careful to comply with the ordinances and specifications himself, and then take the additional trouble to report to the director of Public Works, Mr. Thomas M. Thompson, City Hall, any violations which he may see on the part of contractors, specifically stating the violation, the date and place where it occurred, it would not be long before the streets of Philadelphia would present a much better appearance, and what is of still greater importance, the feeling of individual responsibility and civic pride would be measurably increased.

#### SIDEWALKS.

Not only the first cost of the sidewalks, footways and curbstones in Philadelphia must be paid for by the abutting property owner, but they must also be kept in constant repair<sup>1</sup> by him. Moreover, property exempt by law from taxation, such as churches and charitable institutions, are liable for the construction and repair of sidewalks upon which they front, although they are not liable for other forms of

special assessment, such as street pavement, sewer pipe and water pipe.<sup>1</sup> That is, such charges are not a lien upon the property. Of course, in the case of water pipe the city, as a vender of water, has a perfect right to refuse to introduce water into such a building until the pipe is paid for. Councils have full power to regulate the construction and width of footways, and may prescribe the material with which, and manner in which, they shall be constructed.<sup>2</sup> But they have no authority to compel a property owner to take up a good sidewalk pavement and lay another of different material. This is also true in regard to curbstones.<sup>3</sup> Although the city cannot compel a property owner to pay for the pavement of a street in front of his property, assessed at suburban rates, it may compel him to construct a footway. But of course this right, like all others, is subject to a reasonable exercise, and it would not be a proper exercise of it to compel the owner of rural property to grade, pave and curb a footway where the necessities of travel do not demand it.<sup>4</sup> If a property owner does not keep his sidewalk in repair the city may, after notification, make the necessary repairs and the property is liable for the same. If, however, the owner can prove that the work done was not necessary the city cannot recover.<sup>5</sup>

#### SNOW AND ICE ON FOOTWAYS AND ACCIDENTS THEREFROM.

Every property owner or tenant who permits snow to remain upon a paved footway or gutter more than six working hours after it has ceased to fall is guilty of a nuisance and liable to a penalty of \$5. By a later ordinance the penalty is made to apply to every twenty-five feet or under of frontage. And this is also true of vacant lots.<sup>6</sup>

For accidents resulting from defective footways the rule is that the tenant is liable, for, in the absence of any contract to the contrary, he is bound to keep the premises in repair, but the owner of the property may also be liable.<sup>7</sup> The city is liable for accidents happening through defective sidewalks if it permits the sidewalk to remain in a dangerous condition after notice, express or implied, that it was unsafe for public use.<sup>8</sup> Notice is implied when the defect has existed so long that the city should reasonably take notice of it. Whether

<sup>1</sup> War. Op., 1893, p. 61. But see M. E. Swickley Church Appeal, 35 W. U. C., 554.

<sup>2</sup> Ord., April 10, 1826.

<sup>3</sup> Wistar vs. Phila., 111 Pa., 604.

<sup>4</sup> Johnson's Appeal, 75 Pa., 96.

<sup>5</sup> War. Op., 1893, p. 27. Phila. vs. Henry, 161 Pa., 38.

<sup>6</sup> Ord., April 11, 1893.

<sup>7</sup> Bears vs. Ambler, 9 Barr, 193.

<sup>8</sup> Phila. vs. Smith, 23 W. N. C., 242.

<sup>1</sup> Ord., May 3, 1855.



in a particular case the city has had implied notice is a question for the jury. But a mere accumulation of ice upon the sidewalk, or the fact that it is slippery, does not make the city liable for damages in case of accident. The duty of vigilance is as obligatory on the citizen as on the city, and a danger which can be seen must be avoided, or it is contributory negligence.<sup>1</sup> A citizen discovering a sidewalk in a dangerous condition should at once report it to the director of Public Works.

#### WASHING OF PAVEMENTS.

It is unlawful for any person to wash or cause to be washed any sidewalk in the city at any time of day from November to March inclusive, and between seven o'clock in the morning and seven o'clock in the evening during the rest of the year.<sup>2</sup> The penalty for violating this ordinance is \$5.

#### SURFACE DRAINAGE.

The system of surface drainage still in force in many parts of Philadelphia is not only very offensive to the sight of those passing along the streets, but in warm weather it is a constant and fruitful source of disease. Filthy streams ooze over the foot pavement and trickle along the gutters. An unfortunate feature in connection with this matter is that this nuisance usually exists in those parts of the city where the householders are indifferent to all schemes of improvement. Not infrequently in the most densely populated parts of the city the evil is aggravated by the absence of sewers, thus necessitating the use of cesspools. It can easily be imagined what the effect of this unfortunate combination of circumstances upon the habits, health and morals of the people is likely to be. The director of Public Works has been given full authority to require the owners of property fronting upon a street or alley in which there is a sewer to make the connections necessary to prevent the flow of objectionable drainage over the footways and into the gutters and highways.<sup>3</sup> If the property owner after due notice does not provide such underground drainage within thirty days thereafter, the director is authorized to do so and collect the cost of the work with an additional penalty of ten per cent if not paid within thirty days.<sup>4</sup> If those who desire to see these disease-breeding eyesores abolished would show a commendable activity in sending notice to the director of Public Works whenever a case

comes under their observation, it would soon lead to the entire suppression of such nuisances, and greatly improve the appearance of the streets and the health of the people.

#### STREET VENDERS.

Every street vender of fruits or merchandise of any description, using a cart, wagon, or other vehicle must apply for a license to "the commissioner of Markets and City Property"<sup>1</sup> between Jan. 1 and 31 each year. Licenses may be granted to a citizen of the United States only, and no abatement in the price is allowed for a fractional part of a year. A separate license must be obtained for each cart, barrow, etc., and the number of the license must be marked thereon in conspicuous figures together with the name of the person to whom the license was issued.<sup>2</sup> Under this ordinance only farmers, residents of the state of Pennsylvania, selling the products of their own farms are permitted to sell without a license. So much of the ordinance as restricted this privilege to residents of the state of Pennsylvania has been declared unconstitutional by the Courts. A license to peddle fruits, etc., does not permit the use of barrows or hand carts upon the footways, and it is the duty of the police to arrest any one thus using them.

Doubtless many persons have been annoyed by incumbrances upon the sidewalk, such as fruit and cake stands, drygoods boxes, barrels, etc., and have questioned their legality. The city solicitor, in one of his opinions, has held that the placing of goods for sale upon the footways of the city is a nuisance.<sup>3</sup> But in a recent decision the Supreme Court held that the ordinance which prohibits the placing of any wares upon the footway whether for sale or otherwise at a greater distance than four feet three inches from the building line by implication permits it within that distance.<sup>4</sup> Occupants of business places have a right to use their sidewalks in receiving and setting out merchandise.<sup>5</sup> But the walk may be obstructed only for a reasonable time and in a reasonable manner. To such inconveniences the public must submit. The length of time a person using the sidewalk in this way may leave his property upon it without incurring the charge of negligence or of maintaining a nuisance, is a question for the jury.<sup>6</sup>

<sup>1</sup> So in the ordinance, although this office was abolished several years before the ordinance was passed. The chief of the Bureau of City Property is the person now issuing vendors' licenses.

<sup>2</sup> Ord. Apr. 11, 1893.

<sup>3</sup> War. Op. 1884, page 107.

<sup>4</sup> Phila. vs. Shepard, 158 Pa., 347.

<sup>5</sup> War. Op., 1894, p. 71.

<sup>6</sup> Vallo vs. U. S. Ex. Co., 147 Pa., 404.

<sup>1</sup> Denhardt vs. Phila., 15 W. N. C., 214.

<sup>2</sup> Ord. Jan. 4, 1894.

<sup>3</sup> Ord. Feb. 11, 1886.

<sup>4</sup> Ord. Mar. 4, 1892, Mar. 3, 1893.

The city has no right to grant a license to a news or fruit vender to erect a stand for the sale of fruit, newspapers, etc., upon a public highway in front of a person's property without the consent of the owner. No one has a right to erect or maintain such stands in front of city property without a license therefor.

#### SIGNS, AWNINGS, ETC.

The ordinances regulating the erection and maintenance of signs, awnings and cellar doors are rather confusing, as there are special ordinances for certain streets and parts of streets. As the ordinances now stand it appears that signs are not allowed below the top of the first story, projecting over the footway, except when attached to awnings. Above the first story a sign may not project more than four feet three inches, unless it is a swinging sign, in which case it may project five feet. Signs suspended across the footway attached to awnings must be at least eight feet from the sidewalk. All iron posts for the support of awnings must be placed on the curb.<sup>2</sup> Upon the south side of Chestnut street west of Sixth it is unlawful to maintain any awning posts, or any contrivance for the purpose of placing side wings or signs thereon. And on Fifteenth street between Market and Walnut it is unlawful to erect or maintain any awning or to bring any goods or wares of any description whether for sale or otherwise, or to place or maintain any cellar door extending above the level of the footways.<sup>3</sup> But on Arch, Market and Chestnut streets between the Delaware and Schuylkill, and on Eighth street between Chestnut and Arch streets, no sign either swinging or permanent may extend more than two feet from the building line, and it must be elevated not less than twelve feet above the sidewalk.<sup>4</sup>

The general ordinance in regard to steps and cellar doors makes it a nuisance to place or maintain any cellar door or steps which shall extend more than four feet six inches into any footway on streets fifty feet wide or upward, or a proportionate distance on streets less than fifty feet wide. But on streets one hundred feet wide and upward the steps leading to the doors of residences may extend more than four feet six inches; but the extension must not reduce the footway between the steps and the curb to less than eighteen feet in width. Upon streets one hundred feet wide and upward architectural ornamental features may be placed upon the steps, but they must not in

any case be placed within fifteen inches of the extreme projection of the steps.<sup>1</sup>

It is forbidden to place any awning post, telegraph pole, hitching post or shade tree upon the footwalks or highways at the intersection of streets. By implication they may be erected elsewhere, and this does not forbid the erection of lamp posts at street intersections.

Councils are vested with full authority to pass all ordinances necessary for the protection of property for the preservation of health and for the comfort and safety of the inhabitants of Philadelphia, and for the prevention and removal of nuisances. The police officers and constables are by act of Assembly directed to summarily arrest any person seen violating any of the ordinances of the city, and to take such person before a magistrate for hearing.<sup>1</sup>

ALBERT A. BIRD.

#### Maxims of Swift.

"The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former."

"The chameleon, who is said to feed upon nothing but air, hath, of all animals, the nimblest tongue."

"Some men under the notions of weeding out prejudices, eradicate virtue, honesty and religion."

"What they do in heaven we are ignorant of; what they do not do we are told expressly: that they neither marry, nor are given in marriage."

"It is a miserable thing to live in suspense; it is the life of a spider."

"We have just enough religion to make us hate, but not enough to make us love one another."

"The Stoical scheme of supplying our wants by lopping off our desires, is like cutting off our feet when we want shoes."

"Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping."

"No wise man ever wished to be younger."

"Very few men, properly speaking, live at present, but are providing to live another time."

"Augustus meeting an ass with a lucky name foretold himself good fortune. I meet many asses, but none of them have lucky names."

"If a man makes me keep my distance, the comfort is, he keeps his at the same time."

"Most sorts of diversion in men, children, and other animals, is an imitation of fighting."

"If a man will observe as he walks the streets, I believe he will find the merriest countenances in mourning coaches."

"How inconsistent is man with himself!"

"I have known men of great valor cowards to their wives."

<sup>1</sup> War. Op., 1888, p. 15.

<sup>2</sup> Brightley's Phila. Digest, pp. 807, 808.

<sup>3</sup> Ibid.

<sup>4</sup> Ord. March 29, 1895.

<sup>1</sup> Ord. March 21, 1891.

<sup>2</sup> Act May 3, 1876.



## Old Authors.

## Dean Swift.

[CONCLUDED.]

It may entertain the curious to speculate on the paradox that the shibboleth of the apostles of modern culture, "sweetness and light," was invented by a man contemptuous of culture *per se*, indifferent to the refinements of art, and occupied with literature only as a means for the accomplishment of certain very definite and practical purposes. Swift had little respect for the profession of letters; to him literature was merely incidental; many of the subjects which he treated have no intrinsic interest for subsequent generations, and his writings are merely occasional.

It was only his almost unparalleled genius that gave to them their perdurable fame. His Stella said that he could write beautifully about a broomstick, and she might have added that when he did so the broomstick became immortal. He put genius to its severest test, for he wrote about the intimate affairs of a single locality and time, and yet he has fascinated his readers for two centuries. There are not many classic English writers whose works have continued so completely alive as have Swift's; we piously venerate the writings of many of our *dii majores*—and discreetly refrain from reading; but we read Swift, read him in our childhood and continue to read him with growing admiration when we are old.

The wonder of it is heightened when we undertake to analyze his genius; there are some authors who have given perennial interest to trivial things by imparting to their subjects that elusive quality which we call *charm*, the refinement of lofty and subtle imagination. But Swift had little imagination; indeed we might say that he had none were it not for that altogether marvellous creation, "A Tale of a Tub," and even here the quality is fancy rather than imagination in the purest meaning of the term. His works are like the man, who never invited respect but compelled it; his literary manners, like his personal manners, are coarse, offensive, brutal, but "his almost superhuman genius," as one writer expresses it, domineers us and makes us stand attentive whether we will or not. He does it by sheer power, which scorns every affectation of grace and graciousness and coerces us into submission even while insulting us. And with it all there is that unflinching savage humor growing out of the man's profound knowledge of human nature and his utter contempt for it, a diabolical smile which makes us shudder and yet fascinates us.

His lack of imagination, discernible everywhere, is perhaps most apparent in his verse where imagination is most needed. Swift has done all that can be done for poetry by sense and pith and wit, but the flight and the rhythm were not his. His first adventure into literature was made in the form of some Pindaric odes which he showed to his kinsman, John Dryden, who returned them with the comment, "You will never be a poet, Cousin Swift;" Dryden had to pay for this honest opinion by a long-continued dropping fire from Swift's wrathful satire, and yet the judgment was eminently just. Perhaps the nearest approach which Swift ever made to true poetry was in the grim pathos of his "Verses on the Death of Dr. Swift," wherein he ponders on the manner in which the news of his own death would be received in London:

"From Dublin soon to London spread,  
'Tis told at court, 'the Dean is dead.'  
And Lady Suffolk, in the spleen,  
Runs laughing up to tell the Queen.  
The Queen, so gracious, mild and good,  
Cries, 'Is he gone! 'Tis time he should.'

"My female friends, whose tender hearts  
Have better learn'd to act their parts,  
Receive the news in doleful dumps;  
'The Dean is dead: (Pray what is trumps?)  
Then, Lord have mercy on his soul!  
(Ladies, I'll venture for the vole.)  
Six Deans, they say, must bear the pall:  
(I wish I knew what king to call.)"

"Here shift the scene, to represent  
How those I love my death lament.  
Poor Pope would grieve a month, and Gay  
A week, and Arbuthnot a day.  
St. John himself would scarce forbear  
To bite his pen and drop a tear.  
The rest will give a shrug and cry,  
'I'm sorry—but we all must die!'"

The whole concludes with one of those strokes in which he turns his own good deeds into a scornful jest; he had provided in his will for the establishment of an insane asylum as a retreat for unfortunate Irishmen, and this is how he refers to his own charity and to the people whom he would benefit:

"He gave the little wealth he had  
To build a house for fools and mad;  
And show'd by one satiric touch,  
No nation wanted it so much."

Swift almost compensated for his deficient imagination by the originality and wealth of his invention. It is this which explains the fantastic fortune by which the most awful satire in the language has become one of the best of children's books. To read about the mannikins of Lilliput is like playing with dolls; the story is related in such circumstantial

detail that, granted the possibility of human beings six inches high, the rest follows of necessity; the whole is a toy world delightful as ingenious toys always are—to children of larger as well as of lesser growth. And in Brobdingnag there is all the excitement of “Jack, the Giant-Killer,” combined with the same plausible realism of the land of the little folk. These countries become as real to the childish fancy as Germany or France, much more real than less well-known countries about which travelers have written with tedious veracity.

It is a tribute to the inherent innocence of childhood that the juvenile reader sees nothing in these tales but the absorbing story. It is only when he grows up, and has been initiated into the unholy mysteries of the human heart and its ugly ambitions, that he perceives that it is all an allegory of the pettiness, the pusillanimity of human affairs, wherein we mortal men, gnats and pismires that we are, fret ourselves into a fever over the attainment of objects whose vital importance cannot be discerned with a microscope. You laugh at the people of Lilliput, says Swift, at these fuming animalculæ, who go about their business with such grotesque solemnity and pompous ceremony. Magnify the pestiferous little imps until they are seventy inches high instead of six, then you have a picture with which you are familiar. Do you laugh now? Mr. Augustine Birrell, wittiest of modern critics, advises a man who is meditating a satire upon the race to begin with his next-door neighbor, adding that the neighbor will at least resent it. Swift was one of the few men who was big enough to satirize the whole race, and to do it with such caustic power that it hurts.

The “Voyage to the Houyhnhnms” should never have been written, would never have been written by a sane man, but Swift was then insane; his intellect had lost none of its miraculous vigor, but the heart was diseased and the eye so jaundiced that it saw the world in a light so hideous that the wonder is that a man could see it thus and live. A conception so foul, and withal so powerful as that of the Yahoos has never cursed the heart of any other man, if we may rely on the testimony of literature. Swift no longer sees men as petty, but bestial below the grossest attributes of beasts. There is no longer the humorous cynicism, the moderation and verisimilitude of the earlier “voyages;” in his insane rage he tears everything about him and bespatters the world with filth. And yet the maniac is a giant, and we shudderingly perceive that not a blow is ineffectual. There is truth even in the Yahoos, but it is truth which should never have been revealed.

It is pleasant to turn from this fierce diatribe to the work of the author's younger days when his genius was in its first flush and his cynicism was without spleen. In “The Epistle Dedicatory, to His Royal Highness Prince Posterity,” the dedication of “The Tale of a Tub,” the author laughs at the vanities and delusions of his contemporary literateurs, all of them vexed with ambitions, most of them doomed to obscurity; in this mock defence of his brother authors there is all the keen wit without any of the grossness of “Gulliver's Travels.”

“SIR:—I here present your highness with the fruits of a very few leisure hours, stolen from the short intervals of a world of business and of an employment quite alien from such amusements as this the poor production of that refuse of time, which has lain heavy upon my hands, during a long prorogation of parliament, a great dearth of foreign news, and a tedious fit of rainy weather; for which, and other reasons, it cannot choose extremely to deserve such a patronage as that of your highness, whose numberless virtues, in so few years, make the world look upon you as the future example to all princes; for although your highness is hardly got clear of infancy, yet has the universal learned world already resolved upon appealing to your future dictates, with the lowest and most resigned submission; fate having decreed you sole arbiter of the productions of human wit, in this polite and most accomplished age. Methinks, the number of appellants were enough to shock and startle any judge, of a genius less unlimited than yours; but, in order to prevent such glorious trials, the person, it seems, to whose care the education of your highness is committed, has resolved (as I am told) to keep you in almost a universal ignorance of our studies, which it is your inherent birthright to inspect.

“It is not unlikely, that, when your highness will one day peruse what I am now writing, you may be ready to expostulate with your governor, upon the credit of what I here affirm, and command him to show you some of our productions. To which he will answer (for I am well informed of his designs), by asking your highness, where they are? and what is become of them? and pretend it is a demonstration that there never were any, because they are not then to be found. Not to be found! who has mislaid them? are they sunk in the abyss of things? it is certain, that in their own nature, they were light enough to swim upon the surface for all eternity. Therefore the fault is in him, who tied weights so heavy to their heels, as to depress them to the centre. Is their very essence destroyed? who has annihilated them? were they drowned by purges, or martyred by pipes? But, that it may no longer be a doubt with your highness, who is to be the author of this universal ruin, I beseech you to observe that large and terrible scythe which your governor affects to bear continually about him. Be pleased to remark the length and strength, the sharpness and hardness, of his nails and teeth: consider his baneful, abominable breath, enemy to life and matter infectious and corrupting; and then reflect, whether it be possible, for any mortal ink and paper of this generation to make a suitable resistance. Oh! that your highness would one day resolve to disarm this usurping *maître du palais* of his furious engines, and bring your empire *hors de page*.

“That your highness may advance in wisdom and virtue, as well as years, and at last outshine all your royal ancestors, shall be the daily prayer of, sir, your highness's most devoted, etc.”

## Books.

STATISTICS AND SOCIOLOGY. PART I OF SCIENCE OF STATISTICS. By Richmond Mayo-Smith, Ph. D., Professor of Political Economy and Social Science in Columbia College. New York: Macmillan & Co.

The science of statistics has had in all its history few more able representatives than Professor Richmond Mayo-Smith, and in point of value to the student of that science the book before us has no equal in the English language. It is the skillful work of a broad-minded and mature man trained through long years with patient and painstaking care in a subject which he loves and has made thoroughly his own. The book is not written to win the applause of the public nor even of the statisticians whose approval would really be of value to one who is devoting his life to that subject. The work is popular, in the ordinary sense of that word, only because Professor Mayo-Smith is so broad-minded and so highly educated and so scientific that the beginner as well as the professor of the science may not only study it with great profit, but may read it with actual pleasure. The author has not aimed to be popular. He has been popular in spite of himself, and therefore without sacrificing in the slightest degree the scientific quality of the work. It is scientific, first, in its very methodical arrangement; second, in the depth of its reasoning; third, in the wideness of its scope and the clear insight into the far-reaching inter-relations with other subjects.

Sociology is a large subject, and Professor Mayo-Smith has wisely not attempted to put it all into one book. He has also wisely chosen what portions to put into this the first part of his systematic work on statistics, and his division in itself is worth much to the student. But this is by no means the chief value of the work. From the standpoint of the statistician it is, so to say, a hand-book of method, full of valuable suggestions and working formulæ for the carrying on of his investigations, and overflowing with hints of bypaths in new fields of research.

From the point of view of the sociologist, on the other hand, it is an object lesson in the value of the inductive method in the study of the social sciences, and if this were all that it had accomplished it would have a sufficient reason for existence.

Sociology is the newest of the sciences, and its scope is not yet positively settled. Professor Mayo-Smith not only points out some of its most fruitful fields, but, in addition, exemplifies the usefulness of one of the most valuable instruments to be used in those fields.

"Sociology," says the author, "has not yet reached that stage of development where the discovery of some great central truth enables us to change from the inductive to the deductive method." Social phenomena consist in the facts and relations existing in human life *in society*, not merely those of man's life as an animal. If they were merely animal, "sociology would be a branch of biology and Darwinism would be as true of the social struggles of man as of the struggles of brutes. They are not simply psychological, for in many respects the action of the mass is not explicable by the psychology of the individual." Social phenomena are of their own kind and present two great difficulties: one in their number and complexity, the other in the lack of an established and precise standard of measure "for gauging social forces," and "estimating the degree of intensity in the relations of social phenomena to each other." The relation of cause and effect, always more or less complicated, is exceedingly so in sociology. Each cause is itself the effect of some other cause; or, still worse, the resultant of many causes, and, to add to the confusion, it is frequently almost impossible to determine which of two phenomena is the cause and which the effect. The only effective method we as yet have of testing and measuring these various relations is through statistics, and the more complex they become the more necessary is it to resort to this means.

It will not do to study the individual as such, but the individuals are, so to say, the atoms that go to make up the material with which we are working; and they must be measured and weighed and counted, and the results put together by the statistical method, to the end that we may have data referring to the material as a whole. The "whole material may be comprehended in the single term, population," and Professor Mayo-Smith arranges it as follows:

I. (a) Demographic classes. The individuals of the population distinguished according to differences of sex, age, conjugal condition and physical health; by the social phenomena of births, deaths, marriages and sickness.

(b) Social classes. Men differ in social position, religious confession, material condition and ethical conduct.

(c) Ethnographic classes. Men differ in race, blood and nationality; hence societies differ in ethnic composition, race character, national ideals and political allegiance.

II. Physical environment. Population is possible only as conditioned by physical environment, and as organized in society its relations to the land are important facts for sociology, which have to be followed out in all

the divisions of population—demographic, social and ethnographic.

III. Social environment. As men live together in social relations they develop language, customs, institutions, social and ethical standards and ideals by which all the phenomena of social life are modified, and the new relations thus established are perhaps the most important elements of social organization.

IV. Finally, we have the fact that social relations are changing. "This is sometimes called dynamic sociology, but the distinction is not an important one for us, as in our study we shall find that all society is dynamic."

Large as the field is, Professor Mayo-Smith maintains that it is well defined, and that the methods to be employed in its study are those common to all exact sciences, viz., observation, analysis, induction and generalization. "We first observe the facts and relations of the social organization. We then analyze and classify according to similarities and dissimilarities. By induction we reach to relations of co-existence or sequence, and by generalization we strive to attain to formulæ expressing these relations." It is exactly this outline that is followed separately in each of the various subjects that are taken up in this work in accordance with the great division above; and in point of method and clear classification no science could be more "exact" than this one is here made.

The subjects treated are of the utmost interest and importance, and each is in itself sufficient to warrant a book, and, although they are complicated by many difficulties, Professor Mayo-Smith has them all well in hand. The chapters on sex, age and conjugal condition, births, marriages and death bring together the latest statistics from all the more important countries, and give occasion for valuable observations upon them, and the chapter on death is followed by a supplementary chapter on sickness and the causes of death, which, though all too short, gives later statistics than either Dr. Lonsdale or Dr. Newsholme, and in point of arrangement is superior to the great works of either of these authorities.

In the second division of the subject, treating of the social condition, some exceedingly good observations are made. Under this head are found the statistics of dwellings, of the size of families and the amount of space they occupy; of education, which the author says is more easily treated from its negative side, illiteracy. He also discusses religious confessions, where accuracy is difficult on account of the various interpretations of what constitutes church membership, and occupations, the classifications of which have lately called forth

so much discussion, both here and in Europe. To many the chapters on suicide and crime will be of most interest, but Professor Mayo-Smith is at his best in the ethnographic statistics, as he is an authority on migration. Two chapters on social environment present some new phases of social statistics.

FRANK R. HATHAWAY.

### Notes.

"Dumb in June," by Richard Burton, is a collection of short lyrics, the name of the first giving title to the volume. The pain of being "dumb in June," when all nature has found voice, is expressed with a wealth of poetic imagery which makes the complaint seem a little unnecessary. It is like Carlyle preaching the doctrine of silence in some thirty-odd volumes octavo.

If the little volume must be criticised as lacking a distinctive note, it is yet just to say that it belongs to the better class of "minor poetry;" the pain, yearning, dissatisfaction of the modern cultured mind is all expressed with true feeling and a sincerity of purpose which does not need to resort to the sensational devices which so many of our lesser poets adopt. "Voices," one of the best poems in the book, is too long to quote here, but "Compensation" relates a fancy such as many must have had in their brooding hours:

Within the desert, cowed and vigil-worn,  
The eremite in prayer and fasting bides;  
All world-delights his holy thinkings scorn:  
The Book, the crucifix, his only guides.

But on a morn when flamed the rising sun  
And scared the panther from the open plain,  
The eremite, his night-time watching done,  
Broke bread, and would his missal con again.

Then came a thought and slunk into his mind,  
Compounded half of lust and half of hate;  
And for an hour his soul was sick and blind,  
And he a worldling moaning at his fate.

While in a city's most unholy place,  
There came unto a knave, a tipping cload,  
A thought as tender as a child's small face,  
And white as is the vestiture of God.

Whether Bliss Carman's new book, "Behind the Arras," should rank above or below "Dumb in June," is a question that will depend upon the individual taste of the reader. It is certain that the two books do not belong to the same class. As everybody knows, Bliss Carman is an ultra-B-hemian, a decadent and everything else that is superlatively new—and, shall we add, thoroughly unwholesome? Everybody also knows that he possesses talents which almost amount to genius in the concatenation of syllables, and this is a virtue which may easily run into a fault; if, as one peruses some of the poems printed in this volume, he were accosted with Polonius's query, "What do you read, my lord?" he would be at a loss for a reply more circumstantial than that given by Hamlet, "Words, words, words." There is an obscurity which arises from a superfluity of matter, and modern readers have discovered it in Browning; there is also an obscurity which arises from a paucity of matter, and it lurks behind the arras. It might be dangerous to advise this Canadian poet to weed his language; it is a reasonable complaint that we cannot "see the wood for the trees," but what if when the trees are removed there be no wood at all, but only a desert?

There are a few poems in the book written in the author's earlier, more fruitful and more lucid manner.



Let the reader examine the appended stanzas which conclude an address to Niccolo Amati, and then let him turn to the volume and delight himself with the entire poem. It is called "Beyond the Gamut."

"Slowly therefore, Niccolo, and softly,  
With more memories than tongue can tell,  
Lower me down the slope of life, and leave me  
Knowing the hereafter will be well.

"Close with 'Love is but the perfect knowledge,  
The one thing no failure can befall;  
Loving kindness betters loving credence;  
Love and only love is best of all.'

"Beauty, beauty, beauty, sense and seeming,  
With the Soul of truth she calls her lord!  
Stars and men the dust upon her garment;  
Hope and fear the echoes of her word."

"Vespertilia and Other Verses," by Rosamund Marriott Watson, is another collection of poems by a writer of somewhat unusual skill in versification; some of the slighter poems are a little *too* facile and are prevented from running into jingle only by their mournful themes. We have ceased to look for much joyousness in contemporary verse, and Miss Watson's plaintive lyric cry is not more melancholy than that of most of her brother and sister singers; the mild paganism, the sad resignation and withal the futile yearning of the latter-day poet are all here, or, to express it in a fine line from the writer herself, we hear in nearly all the poems the eternal echo of "the inextinguishable vain desire." We like her best when she is least subjective, when her own sombre mind gives merely the coloring to her theme; there are in the collection a good many poems of this sort of which the weird "Song of Shipwreck" is one of the best:

"The gull may fly by the cliff-top high,  
The hovering hawk may soar;  
But the carrion crow she hides below,  
While the drowned folk swim ashore.

The drowned souls sail on the autumn gale  
Between the shore and the sea,  
And there's never a one beneath the sun  
Will bear them company.

O nowhere bound are the souls of the drowned,  
Nor seaward nor for shore;  
The sun goes west and the grey gulls rest,  
But the dead rest never more."

When the scholar of the next century comes to write the history of American thought in the nineteenth century (as Mr. Leslie Stephen has written the "History of English Thought in the Eighteenth Century") he will probably remark that the last decade of the period witnessed a remarkable revival of interest in art. This increasing love of art itself has begotten a natural demand for books about art.

Nobody in this country has been more diligent in the labor of supplying this demand with intelligent, sympathetic and practical books than Professor John C. Van Dyke. And perhaps his most acceptable work thus far is contained in the series which he is editing for Longmans, Green & Co., "College Histories of Art." The first of this series, the "History of Painting," written by himself and noticed by THE CITIZEN some months ago, has already become a standard work not only in colleges but also for the general reader who wishes to inform himself on the subject. We see no reason why the second volume in the series, the "History of Architecture" should not be met with the same approval. It is written by A. D.

F. Hamlin, A. M. of the School of Mines in Columbia College, and the plan is that pursued in the earlier volume. It is systematic, well-proportioned, and a real history, in that it indicates the natural development of the subject and the relationship of this development to race-history; it is based on approved authorities instead of being a mere collection of whimsical personal opinions such as are too many modern so-called histories of art and literature. The illustrations, plans and diagrams are abundant and adequate. "A History of Sculpture," by Professors Marquand and Frothingham of Princeton, is announced for the same series.

If Mr. Gamaliel Bradford, Jr., had only possessed a little of the salt of humor he would have served us with a savory relish in his little book, "Types of American Character." Several of his chapters by their mere titles stimulate us to an expectancy that we are to have a quiet little laugh. "The American Epicurean," "The American Philanthropist," "The American Out of Doors,"—we know how Agnes Repplier's light touch would have made these subjects glow with gentle mirth, and we, perhaps unreasonably, make a demand upon Mr. Bradford for similar entertainment. But we demand in vain, for the coin in his coffer is not of this sort. Doubtless we should not complain and yet his erudition and philosophy do not seem a fair exchange for that which we anticipated.

And after all there is reason for the complaint; essays of this sort can be of value only in so far as they please, for in the nature of the case they give no scientific enlightenment. America is both new and cosmopolitan, and these conditions render it impossible that there should as yet have been developed any distinct representative types, unless they be in our rural and frontier districts, to which Mr. Bradford does not look, for he writes of the people in the cities, and there is no city which is typical of American life as Paris is typical of France, or London of England. The pleasure that is to be found in the observations of any man who has read and meditated much, is derivable from the book. The publishers, Macmillan, have dressed the little volume in beautiful typography and binding.

We had occasion in the last number of THE CITIZEN to take exception to the collection of "Browning Studies" which Dr. Edward Berdoo has edited for the Browning Society. It is therefore a double pleasure to commend another book which this industrious Browning student has just set forth. This time he challenges attention as author and not as sponsor for an assembly of obscure enthusiasts. "Browning and the Christian Faith: The Evidences of Christianity from Browning's Point of View;" such is the somewhat cumbersome title of the book in which Dr. Berdoo performs a labor of loving gratitude, for this is something more than a book of literary criticism; it is an acknowledgment of the disciple's debt to his master. Dr. Berdoo was an agnostic when he found Browning's poems; through them he was led to an acceptance of Christianity.

One may object to some of the author's methods of reconstructing a christology from the poems; such objections must arise because Browning is not yet a classic, and there have not been developed systematic principles of criticising him such as are approved in Shakesperian scholarship; but Dr. Berdoo's main purpose, which is to show that in the poems there is a revitalized and modern restatement of Christianity, is eminently proper, for unless the poems mean this they mean nothing, Mrs. Sutherland Orr to the contrary notwithstanding. The work is done by one thoroughly equipped for the task, because Dr. Berdoo understands the problems with which he is dealing and he knows Browning from "Pauline" to "Asolando."

## University Extension News and Announcements.

### UNIVERSITY EXTENSION ABROAD AND AT HOME.

Dr. Edward Reyer, of the University of Vienna, has published through Cotta, in Stuttgart, Germany, a hand-book of Popular Education (Volksbildungswesen), which cannot fail to interest all who are working in and for University Extension. He has made a careful study of all its phases in England and in the United States, and compares its results with the numerous efforts on the Continent to do the same sort of work in the methods pursued in Germany and France and Austria and Italy. He also shows the progress made in helping on education after and beyond school days, by Free Libraries, and gives an exhaustive account of their rise and growth in England and the United States. He has found co-laborers in this country as well as abroad, to whom he makes due acknowledgment, and he shows an intimate knowledge of the manuals of University Extension work, especially that edited by Professor James, of the American Society, and those prepared for use in other parts of this country and in England. He sketches the work done in the Cooper and Pratt and Drexel Institute, and compares it, greatly to the advantage of our splendid American benefactions, well-endowed, well-built and well-planned, to the confined and limited scope of similar institutions in London and Paris, in Berlin and Vienna. He urges a better system of statistics, so that methods and results can be made clear as a basis of measuring the actual advantages of the methods in force in different countries and cities. He points with justifiable pride to Vienna, with its fifty-five preparatory and thirty-eight advanced schools for workmen, costing less than \$100,000,—one-half paid by fees, the other divided between city and state.

The Workingmen's Union of Vienna, with 20,000 members, had sixty-four courses of instruction, including stenography, French, English, bookkeeping, reading, and other elementary matters, with 1400 pupils, and 1362 lectures on scientific, technical and other subjects, all for about \$1500, paid by the members.

In Prussia there is a decided reaction on the part of the government against such schools, and it gave in 1894 only \$6000 for them, a far smaller proportion than the amount expended on general elementary instruction. The schools for the instruction of women in household and other social subjects, in hygiene, and in industries that will give them a livelihood, are far more numerous and more advanced in the United States than abroad. Paris has five free schools, and France has just introduced in its schools courses on housekeeping, cooking, sewing, washing, hygiene. Sweden and Denmark give girls instruction in bookkeeping, domestic economy, and handicrafts, gymnastics and singing, and in the country in gardening, dairying, etc. In Stockholm cooking is taught the higher classes in the public schools, and the elder girls prepare meals for the little ones; and there is a school of domestic economy for thirty poor girls who are instructed free for three years. Germany has learned from Scandinavia and Switzerland, the advantages of thus educating its women, and the local communities and individual public-spirited citizens far outstrip the Prussian and other German governments in liberal provision. Vienna has a school of domestic economy for fifty girls at an average cost of \$16; and half a dozen towns have followed the good example.

Denmark has made great advance in education by giving the public schools many practical subjects of instruction to both girls and boys. But all of these are small indeed compared to the Cooper Institute, the Pratt Institute and the Drexel Institute, which both in plan and endowment and work are far greater than the People's Palace in London.

A statistical analysis of the work done in Berlin and Vienna shows that it is far less than that of the American University Extension Society, which has kept pace with the Oxford and Cambridge and London movements for this form of popular education. In Germany the revival of political independence was marked by an increase in popular education, and almost every labor organization in Germany gives its members and their families opportunities for education and instruction. There is a central organization founded in 1871, with men of the highest scientific and literary reputation in its councils, but in 1895 the 947 branches counted only 2659 members, and the expenditures were \$8500; the central body in Berlin gave 131 lectures, established fifty popular libraries, printed a paper which reached a circulation of 3000, and did much to encourage local branches in Berlin, Hamburg, Dresden, Munich, etc. The Berlin Branch, founded in 1844, has less than 1000 members, mechanics, merchants, officials, professional men, etc., who have the privilege with their families, for a very small sum, of hearing 130 lectures annually on all scientific subjects. Elementary instruction is given in bookkeeping, correspondence, French and English, free-hand drawing, trades of various kinds, anatomy, etc., gymnastics, singing, etc.

It has a library of 10,000 volumes, a reading room with 100 papers and periodicals, games, and amusements, a savings bank; and it has property valued at several hundred thousand dollars, used for restaurants, meeting and ball rooms, gardens, etc., and it has an endowment of \$100,000, and expended last year \$15,000, of which over \$1200 was for education. These German societies do much of the work which in this country and in England is done as University Extension.

In strong contrast to them is the large and growing work of University Extension both in England and in the United States, of which Dr. Reyer gives an enthusiastic account. He also gives the story of the growth of Free Libraries in England and in the United States, with especial reference to the characteristic munificence of the splendid endowments of Astor and Lenox and Tilden in New York, of Rush in Philadelphia, of the Boston and Pittsburgh and Chicago, and other splendid libraries growing up throughout the country, but even a higher value is put on the efforts by legislation and by voluntary efforts to secure for the public, and at public expense, even when first inaugurated and supplemented by private generosity, Free Libraries, such as that which Philadelphia is slowly developing. Dr. Reyer's book is one that may well make Philadelphia proud of its University Extension and its Free Library.

J. G. ROSENGARTEN.

### THE UNIVERSITY EXTENSION LECTURES OF 1895-96, COLORADO COLLEGE.

[Written for THE CITIZEN.]

The present is the third academic year in which courses of public lectures have been offered under the auspices of Colorado College, with a view to extending the teaching work of the institution beyond the limits of the ordinary student body. The first attempt was made in the spring of 1894, and comprised extended courses in Geology and in the Duties and Privileges of Citizenship, given respectively by Professors J. K. Surls and Wm. M. Hall, both since deceased. There were also popular lectures on philosophical and scientific subjects by President Slocum and Professors Cajori, Cragin and Strieby.

This initial effort was regarded by the lecturers and by the promoters of the movement as experimental, but the degree of interest awakened was so encouraging, that in the following autumn a new series of lectures was delivered. The general management of the course was one of the later labors for the college to which were devoted the remaining strength and the unconquered enthusiasm of Professor J. K. Surls, a few months before

his lamented death. He also undertook the direct supervision of the Extension work in Geology, amounting to forty exercises, including lectures and excursions. Other courses delivered the same autumn were the following: A Study of Four Religions, President Slocum. The Systems of Confucius, of Hindoo Brahmanism, of Buddha and of Zoroaster were discussed in as many lectures. Early English Life and Literature, by Professor E. S. Parsons. Six lectures.

An introductory course in Psychology, Miss M. McG. Noyes. Ten lectures with some experiments, dealing with the connection between mind and body, the organs and processes of sense and intelligence. This able and exceedingly interesting course was in part occupied with the same subjects to which in the current year the lectures of Dr. Freeman and Dr. Eskridge before the class in Philosophy have been devoted.

Six lectures on Astronomical subjects by Professor F. H. Loud, consisting of familiar talks on the physical characters of planets and stars, illustrated by the telescope. In one of these exercises a view was given of the planet Mercury in the act of transiting the sun's disc.

In the present year, 1895-96, some modifications of the plan originally adopted have been made, with the most gratifying results. The principal of these was the use of a hall in the High School building for the delivery of the lectures, which favor was granted by the kindness of the School Board, with the hearty and efficient co-operation of Superintendent P. K. Pattison and Principal G. B. Turnbull. The course was opened by a repetition (by request) of Professor E. S. Parsons's course on Early English Life and Literature. So popular did these lectures prove, that the good-sized room to which the audience was first invited proved quite too small to accommodate all the hearers, and it was found necessary to remove to the Auditorium. The number of tickets purchased continued to grow from week to week, as Professor Parsons set forth in his admirably lucid and entertaining style, with copious illustrations from ancient authors, the contrasted characteristics of Celt and Saxon, the conditions of their life, and the outcome of these causes in their literature. This was the longest sub-course delivered by a single lecturer. Subsequent speakers chose subjects of more limited range and discussed them with a marked variety of method. Among the literary topics, the first (after Professor Parsons's) was that of Goethe's "Faust," in developing which, Professor L. A. E. Ahlers endeavored to compress into two lectures a wealth of quotation and of illustrative exposition which, while leaving a clear impression of his main thought, impressed his hearers with the magnitude and profundity of his subject. The same speaker closed the course with a scholarly review of Modern French Novelists. Quite contrasted to those of Ahlers in point of style, but no less enjoyable, were the two lectures by Professor H. H. Langton on Dante and on Benvenuto Cellini. The dry and somewhat caustic humor which the lecturer held in some restraint in tracing the outline of the great poet's threefold picture of the world to come, was freely expended upon the gifted but knavish artist. Still another source of interest was drawn upon by Professor G. A. H. Fraser in his account of Classic Views of Death. Devoting an hour each to the Hellenic and Roman peoples, he showed by the citation of numerous deeds and words, the nature of the response which the thought of the King of Terrors drew from these two types of mind, very different in native temperament, but alike in the pathetic helplessness before the great Conqueror which only the advent of Christianity made it possible to replace by an attitude of triumph.

The two lectures on subjects of Social Science were given by Professor Francis Walker. In the first he outlined the experiment undertaken by the German Empire in providing for the compulsory insurance of workingmen; in the second he sketched the "Single-Tax" theory

of Henry George. If any of the advocates of this doctrine, a few of whom were present, found their pet views rather roughly handled, they had at least no cause to complain of lack of clear statement of their position, or of fair logic in the attack upon it.

Topics of natural science were assigned to two lecturers, Professors William Strieby and Florian Cajori, the same who have since worked so successfully together in the fascinating field afforded by "X rays." At the time of their University Extension lectures the discovery of the Roentgen rays had not been made public, hence their themes had no relation to the demonstrations in this department, which have since won them so much credit. The lecture of Professor Strieby on "Ventilation Through Chimneys and Fireplaces" was a very practical discourse, illustrated by diagrams and experiments, on a subject of prime importance to every builder or owner of a house. Professor Cajori's lectures on "Dust" and "Below Zero" were excursions into the "fairlyland of science," in which he treated first of the numerous important rôles played by minute particles of matter in the economy of the universe, and second, of the insight into natural laws afforded by the modern remarkable investigations in extreme cold,—the liquefaction and solidification of gases once deemed permanent, and the applications which these discoveries are to have. His experiments, like those of Professor Strieby, while now and then startling, were by no means of a pyrotechnic character, but such as tended to stimulate and direct the thought of his hearers. The whole course of this year has maintained a high educational level, and has distinctly merited the gratifying reception it has met.

University Extension students who have contributed to the Joseph Owen scholarship fund will be pleased to learn that, by the last intelligence from England, Owen has passed his first university examinations, "Responsions," the subjects being Latin, Greek and mathematics. This has been accomplished within ten months from the time that he took up his residence at Oxford and learned the Greek alphabet; and when we add that about one-half his time was consumed in preparing for the Brackenbury scholarship contest it will be seen that this is a quite phenomenal performance.

From an editorial in *The Pennsylvanian* we extract the following comment on the Summer Meeting:

"These Summer Meetings of the University Extension Society have been eminently successful, especially during the past two years, and it is to be hoped that they will in future occupy a still more important position and become more attended by the students. The courses fill a most urgent need, by supplying to students lectures which, though not designed for University students, still bear directly on regular collegiate work. It is a pity that we cannot have more of such lectures during the winter when all the University students are at the University. Several of the larger universities of the country have taken up the question of winter lecture courses, and at Cornell especially, courses of lectures are offered during the winter in nearly all branches of literary and historical work, and constitute an important part of the educational work of the University."

We are glad to have this expression of opinion from the students themselves. Undoubtedly it is a wholesome plan for any college, no matter how complete and capable its own faculty, to bring lecturers from outside to address the students. Many of the University of Pennsylvania students remain in the city during the summer, and they will find that they are fully repaid for any time that they may devote to the University Extension Summer Meeting.

In the June number of *THE CITIZEN* we shall give a full report of the meeting, on April 25, of Students' Associations and Local Committees of the University Extension Centres in and near Philadelphia.

On April 16 Mr. Hudson Shaw delivered his first lecture to the Workingmen's Centre, at Kensington, to an audience of 447 people. The meeting was marked by an intense enthusiastic interest on the part of both the audience and the lecturer, and there have been since the lecture the warmest expressions of approval. Ninety-two remained for the class.

The University Extension Society has pleasure in announcing that it has completed arrangements with Graham Wallis, M. A., late scholar of Corpus Christi College, Oxford, and lecturer to the Oxford University Extension Society, for a lecture engagement of six weeks, beginning in January, 1897. Mr. Wallis has been a prominent Progressivist member of the London School Board, and his lectures at the Oxford Summer Meetings in 1894 and 1895 were exceedingly brilliant. He has the reputation of being one of the most interesting of the English University Extension lecturers. His courses have to do with social and political questions, historically considered.

Arrangements have just been completed for a special course of five evening lectures in the Summer Meeting on "The French Revolution," by Hilaire Belloc, Oxford University Extension lecturer, late Brackenbury Scholar of Balliol College, and ex-president of the Oxford Union Society.

The fee for this course is two dollars. Admission will be free only to those who hold inclusive tickets, as the course is not included in any of the five regular departments. Mr. Belloc is a brilliant lecturer, of French birth, excellent academic training in England, and a unique and varied experience in journalism and lectur-

ing. His lectures at the Oxford Summer Meeting of 1895 were one of the most striking features of that program and were attended by the largest audiences.

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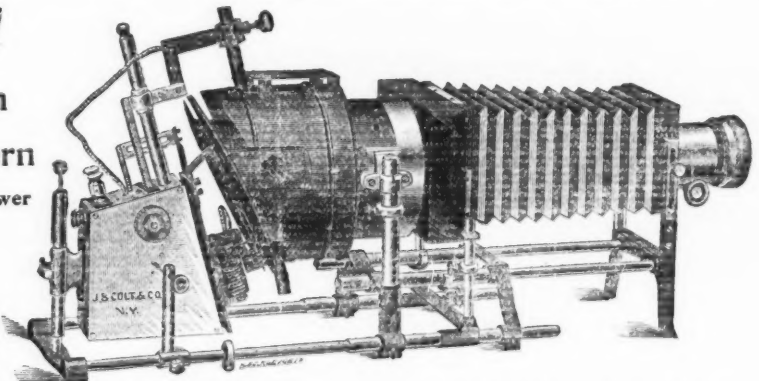
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## Lectures—Winter, 1896.

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## CENTRES IN PHILADELPHIA.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Afternoon Lectures (Special courses) Association Hall, 15th & Chestnut sts., at 4.30	Horace Howard Furness . . . .	Readings from Shakespeare's Plays . . . .	Jan. 6, 13, 20, 27.
Afternoon Lectures (Special courses) Association Hall, 15th & Chestnut sts., at 4.30	W. Hudson Shaw . . . . .	The History of Ireland . . . . .	Feb. 3, 10, 17, 24, Mar. 2, 9.
Association Local, 15th & Chestnut sts.	W. Hudson Shaw . . . . .	The Renaissance and The Reformation (on the Continent) . . . . .	Jan. 7, 14, 21, 28, Feb. 4, 11.
Association Local, 15th & Chestnut sts.	W. Hudson Shaw . . . . .	The Renaissance and the Reformation (in England) . . . . .	Feb. 18, 25, Mar. 3, 10, 17, 24, 31.
Association Local, 15th & Chestnut sts.	Horace Howard Furness . . . .	Readings from Shakespeare . . . . .	Mar. 13, 20, 27.
Bainbridge Street . . . . .	Albert A. Bird . . . . .	Municipal Government in Philadelphia . . . .	Feb. 18, 25, Mar. 3, 10, 17, 24.
Church of the Crucifixion, Eighth and Bainbridge sts.	W. Hudson Shaw . . . . .	Great Englishmen . . . . .	Apr. 8, 15, 22, 29, May 6, 13.
Bainbridge Street . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Mar. 3, 10, 17, 24, 31.
Church of the Crucifixion, Eighth and Bainbridge sts.	Robert Ellis Thompson . . . .	History of American Literature . . . .	Mar. 6, 13, 20, 27, Apr. 10, 17.
Eric Avenue . . . . .	W. Hudson Shaw . . . . .	Medieval England . . . . .	Jan. 14, 21, 28, Feb. 6, 13, 20.
Forty-Ninth Street Centre . . . .	W. Hudson Shaw . . . . .	Reformation in England . . . . .	Feb. 27, Mar. 5, 12, 19, 26, Apr. 2.
St. Paul's Chapel, 47th st. and Kingessing Ave.	Albert A. Bird . . . . .	Municipal Government in Philadelphia . . . .	Mar. 1, 15, Apr. 5, 19, May 3, 17.
Germantown, 4 p. m. . . . .	W. Hudson Shaw . . . . .	Elizabethan History . . . . .	April 17, 24, May 1, 8, 15.
Germantown, 4 p. m. . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 14, 28, Mar. 13, 20, 27.
Hebrew Literature Society . . . .	W. Hudson Shaw . . . . .	The Making of England . . . . .	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
226 Catharine st. . . . .	E. D. Warfield . . . . .	Development of the United States . . . .	Jan. 16, 23, 30, Feb. 6, 13, 20.
Kensington . . . . .	Robert Ellis Thompson . . . .	Political Economy . . . . .	Jan. 18, 25, 30, Feb. 6, 13, 20.
Light House . . . . .	Albert A. Bird . . . . .	Municipal Government in Philadelphia . . . .	Jan. 8, 15, 22, 29, Feb. 5, 12.
North Philadelphia, Broad & Diamond sts.	Albert A. Bird . . . . .	Municipal Government in Philadelphia . . . .	Jan. 9, 23, 30, Feb. 6, 13, 20.
Peirce School . . . . .	W. Hudson Shaw . . . . .	Puritan Revolution . . . . .	Jan. 20, Feb. 3, 17, Mar. 2, 16, 30
917 Chestnut st. . . . .	W. Clarke Robinson . . . . .	English Poets of the Revolution Age . . . .	Jan. 4, 18, 25, Feb. 1, 8, 15.
South Philadelphia, Broad & Federal sts.	W. Hudson Shaw . . . . .	Great Englishmen . . . . .	Jan. 10, 17, 24, 31, Feb. 7, 14.
Spring Garden Institute . . . . .			
Broad and Spring Garden.			
St. Timothy's Workingmen's Club, Roxborough.			
West Philadelphia, 4 p. m.			
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## CENTRES OUT OF PHILADELPHIA.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Atlantic City, N. J. . . . .	Henry W. Elson . . . . .	Between the Two Wars . . . . .	Jan. 7, 14, 21, 28, Feb. 4, 11.
Baltimore, Md. . . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Apr. 7, 14, 21, 28, May 5, 12.
Bangor, Me. . . . .	William M. Cole . . . . .	Unequal Distribution of Wealth . . . . .	Mar. 16, 30, Apr. 13, 20, 27, May 4.
Bradock . . . . .	Henry W. Rolfe . . . . .	Representative English Authors . . . . .	Jan. 16, 23, 30, Feb. 6, 13, 20.
Brooklyn Institute, 4 p. m. . . .	W. Hudson Shaw . . . . .	The Making of England . . . . .	Feb. 28, Mar. 6, 13, 20, 27, Apr. 3.
Burlington, N. J., 3.30 p. m. . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
Camden, N. J. . . . .	W. Hudson Shaw . . . . .	The Age of Elizabeth . . . . .	Jan. 13, 27, Feb. 10, 24, Mar. 9, 23.
Chambersburg . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 17, Mar. 2, 16, 30, Apr. 13, 27.
Chester . . . . .	Henry W. Rolfe . . . . .	Representative English Authors . . . . .	Feb. 24, Mar. 2, 9, 16, 23, 30.
Elizabeth, N. J. . . . .	Joseph French Johnson . . . .	Current Topics . . . . .	Feb. 20, 27, Mar. 5, 12, 19, 26.
Elkton, Md. . . . .	Stockton Axson . . . . .	The Poetry of the 19th Century . . . . .	Feb. 24, Mar. 2, 9, 16, 23, 30.
Farmington, Me. . . . .	William M. Cole . . . . .	Unequal Distribution of Wealth . . . . .	Feb. 18, Mar. 17, 31, Apr. 14, 21, 28.
Franklin . . . . .	John W. Perrin . . . . .	English History . . . . .	Jan. 28, Feb. 11, 25, Mar. 30, 24, Apr. 7.
Greensburg . . . . .	Henry W. Rolfe . . . . .	Representative English Authors . . . . .	Jan. 14, 21, Feb. 4, 11, 18, 25.
Haddonfield, N. J. . . . .	John Bach McMaster . . . . .	First Quarter of the 19th Century . . . .	Feb. 4, 11, 18, 25, Mar. 3, 10.
Hazleton . . . . .	W. Clarke Robinson . . . . .	Shakespeare: the Man and His Mind . . . .	Jan. 8, 14, 22, 30, Feb. 5, 12.
Lancaster . . . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Apr. 9, 16, 23, 30, May 7, 14.
Mauch Chunk . . . . .	Edmund M. Hyde . . . . .	Life in Ancient Cities . . . . .	Feb. 13, 27, Mar. 12, 26, Apr. 9, 23.
Milford, Del. . . . .	Henry W. Elson . . . . .	Between the Two Wars . . . . .	Feb. 12, 26, Mar. 11, 25, Apr. 8, 22.
Moorestown, N. J. . . . .	W. Hudson Shaw . . . . .	The Making of England . . . . .	Jan. 19, 26, Feb. 12, 26, Mar. 11, 25.
Mt. Holly, N. J. . . . .	W. Clarke Robinson . . . . .	Shakespeare: the Man and His Mind . . . .	Jan. 6, 10, 20, 27, Feb. 3, 10.
Mt. Joy . . . . .	Henry W. Elson . . . . .	Between the Two Wars . . . . .	Feb. 24, Mar. 9, 23, Apr. 6, 20, May 4.
New York . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 23, 29, Mar. 7, 14, 21, 28.
Ogontz . . . . .	W. Hudson Shaw . . . . .	The Reformation and the Revolution . . . .	Jan. 8, 22, Feb. 5, 19, Mar. 4, 18.
Orange, N. J. . . . .	W. Hudson Shaw . . . . .	The Making of England . . . . .	Feb. 21, 28, Mar. 6, 13, 20, 27.
Paterson, N. J. . . . .	Thomas W. Surette . . . . .	Development of Music . . . . .	Mar. 5, 12, 19, 26, Apr. 9, 16.
Phoenixville . . . . .	W. Clarke Robinson . . . . .	Shakespeare: the Man and His Mind . . . .	Feb. 17, 24, Mar. 2, 9, 16, 23.
Pittsburg . . . . .	Henry W. Rolfe . . . . .	Representative English Authors . . . . .	Jan. 13, 20, 27, Feb. 3, 10, 17.
Pittsburg . . . . .	James E. Keeler . . . . .	General Astronomy . . . . .	Feb. 24, Mar. 2, 9, 16, 23, 30.
Portland, Me. . . . .	William M. Cole . . . . .	Unequal Distribution of Wealth . . . . .	Apr. 2, 9, 16, 23, 30, May 6.
Pottstown . . . . .	W. Clarke Robinson . . . . .	Shakespeare: the Man and his Mind . . . .	Jan. 7, 14, 21, 28, Feb. 4, 11.
Pottsville . . . . .	W. Clarke Robinson . . . . .	Shakespeare: the Man and his Mind . . . .	Feb. 18, 25, Mar. 3, 10, 17.
Pottsville . . . . .	W. Clarke Robinson . . . . .	English Poets of the Revolution Age . . . .	Jan. 23, 30, Feb. 6, 13.
Reading . . . . .	C. R. Ashbee . . . . .	Historical Conception of English Character and Citizenship . . . . .	Mar. 23, 30, Apr. 6, 13.
Saco, Me. . . . .	William M. Cole . . . . .	Unequal Distribution of Wealth . . . . .	Feb. 19, Mar. 18, Apr. 1, 15, 22, 29.
Shamokin . . . . .	W. Clarke Robinson . . . . .	English Poets of the Revolution Age . . . .	Jan. 10, 17, 24, 31, Feb. 7, 14.
Smyrna, Del. . . . .	Albert H. Smyth . . . . .	English Literature . . . . .	Jan. 13, 27, Feb. 10, 24, Mar. 9, 23.
Sunbury . . . . .	W. Clarke Robinson . . . . .	English Poets of the Revolution Age . . . .	Feb. 21, 28, Mar. 6, 13, 20.
Tamaqua . . . . .	W. Clarke Robinson . . . . .	English Poets of the Revolution Age . . . .	Feb. 26, Mar. 4, 11, 18, 25, Apr. 1.
Washington, D. C., 4.15 . . . . .	W. Hudson Shaw . . . . .	Florentine History . . . . .	Apr. 14, 21, 28, May 5, 12.
Wilkes-Barre . . . . .	Edward T. Devine . . . . .	Representative Americans . . . . .	Feb. 12, 26, Mar. 11, 25, Apr. 8, 22.
Wilmington, Del. . . . .	W. Hudson Shaw . . . . .	The Making of England . . . . .	Jan. 4, 18, 25, 30, Feb. 6, 13.

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